



菩提田
BODHI FIELD

梵文課

Sanskrit Lessons

संस्कृतम्

by Bhikshuni Heng Hsien 比丘尼釋恆賢 文

[Editor's Note: The English part of this lesson was originally published in Issue 21, December 1972, of *Vajra Bodhi Sea*.]

〔編按：本梵文課英文原載於金剛菩提海月刊，由1972年12月第21期開始刊登。〕

—VBS is pleased to publish the first in a new series lessons in Sanskrit based on Buddhist texts.

萬佛城月刊從這一期開始刊登以佛學經典為基本的梵文教學。

Samṣkṛtam: This is the title (above) written in the English alphabet and also the Sanskrit name for the Sanskrit language. The word *saṃskṛtam* falls into two parts: *saṃ-* and *kṛtam*. *Sam-* is not a word on its own but contributes the idea of 'together' or 'complete'; *kṛtam* means 'made' or 'done'. *Samṣkṛtam* can have two meanings:

這一期的標題是 *Samṣkṛtam* 以英文字母拼成之梵文，意思是梵文。 *Samṣkṛtam* 字分二個部分。 *Sam-* 本身不是一個字但有合併或完全的意思 *kṛtam* 意思是製造或完成。所以 *Samṣkṛtam* 可有二種意思：

1. 'Made together' or 'made up'; and
2. 'Completely made' or 'perfect'.

- 1) 合一起或組合。
- 2) 完成或圓滿。

The first meaning, 'made up', can in turn be explained in two ways:

第一個意思又可從兩方面來解釋。

- a. Made up' or 'artificial' in contrast to *Prākṛtam* the 'natural' spoken language; and,
- b. 'Made up' or 'put together', because, according to the Indian grammarians, Sanskrit is assembled from root syllables and other parts of words.

一) 它是編造的或人工的。與印度另一種語言 *Prākṛtam* 它的意思是「自然」正相反。

二) 它是編造的或合併一起的，因為依據印度的文法家，梵文是由字根和其他部份的字合併而成的。

Although Sanskrit was the classical literary language of ancient India, people also spoke many other languages in their daily lives. These dialects varied depending on where a person lived, and on what class he belonged to in society. At first Sanskrit was not universally used. But by the time of the great debates between the learned Buddhist monks and the externalist philosophers of the Dharma Image Age, Sanskrit had become the standard language for the writing and communication of ideas.

雖然梵文是古印度的古典文言，但是當時人在日常生活上也用其他的語言，而這些語言依他們的居所和階級而有所不同。起初梵文的使用並不廣泛。到了像法時期，常有博學的佛教教士和外道哲士們互相辯論，於是那時梵文成為文字和思想溝通上的標準語言。

Sanskrit can be said to be 'made up' or 'artificial' in the sense that, while spoken languages are constantly changing, at one point the sounds and shapes of words in Sanskrit were very thoroughly described by grammarians in terms of rigid rules. These rules were rigorously followed in speaking and writing Sanskrit. The language was not allowed to change, and so it could be said to be 'artificial' while the popular languages were 'natural'.

Sanskrit is an Indo-European language, which is to say that it is very closely related to the languages of the West such as Greek, Latin, Russian, French, or English. Sanskrit and English belong to one family, while such languages as Chinese, Japanese, and Korean belong to another different family.

But if you look at Sanskrit very closely, you see it is pervaded by words and ways of speaking that come from more native Indian tongues, and by ways of the popular speech. So one may even say it is 'made up' or 'put together' from these. It is, then, called *Samṣkṛtam*, 'made up' in contrast to *Prākṛtam* which means 'natural' or 'original'. *Pra-* means 'first' and *kṛtam*, as before, means 'done' or 'made'.¹ This explanation then considers the Prākṛit languages as the 'original material' from which Sanskrit is made.

By *Prākṛtam* or Prākṛit we mean the many local popular dialects used by people in their daily lives. It is just these which were spoken by the Buddha and the Buddha's disciples. In fact the Buddha specifically instituted the Bhikṣhus not to put the teaching into one fixed and elegant literary or recitation form, but to teach in the languages people normally used. Later when Sanskrit was also widely spoken it qualified as a popular language.

Pāli, the language in which the Ceylonese Buddhists wrote down the Buddha's teachings for the Small Vehicle, is a very old kind of Prākṛit which was converted into a literary language when the Buddha's teachings were written down. The Small Vehicle teachings were also recorded in Sanskrit, and in Sanskrit we have as well the Great Vehicle Sūtras and Śāstras which the Small Vehicle lacks.

The second meaning of *Samṣkṛtam* is 'completely made' or 'perfect'. The ancient Indians were not especially interested in the historical development of languages. For them Sanskrit was given by the gods just as it was, and was the most perfect of languages. In fact, they said, if someone spoke some other tongue, he was just trying to speak Sanskrit but it came out a little strange. And so, including all other languages, how could Sanskrit be less than perfect? Don't you want to study it?

¹ *Prākṛtam* is, of course, a secondary derivative as the long ā shows. The related word *prakṛti* means 'nature' or 'original substance'.

當我們以「編造」或「人工的」來解釋梵文，是因為梵文的音和形經常改變。文法家將這種改變編成一種非常嚴格的規則。而梵文的說和寫都是很徹底地遵守這原則，不可改變，所以被解釋為「人工的」，不同於其他較通用的語言名為「自然的」。

梵文是屬於印歐語系，與西方語言如希臘、拉丁文、俄、法、英等都有關係的。所以梵文和英文是屬於同一語系，有如中文與日文、韓文屬同一語系。

但如果你仔細研究一下梵文，會發現其語言文字來自許多印度方言和其他通用語言，所以我們也可以說它是合併一起的，或編造的。因為它名為 *Samṣkṛtam* 和語言 *Prākṛtam* 意為「自然的」或「原來的」相反。*Pra-* 意思為起初；*kṛtam* 如上解釋為完成或造成【注】。所以 *Prākṛtam* 也可說它是梵文的原始材料。

Prākṛtam 是當時人在日常生活上所使用的多種通用方言，也是佛陀和他的弟子們所使用的。而且佛陀特別指示比丘們，不可將他們的教導固定於一種優雅的文言文，或者一種念誦方式，而要用一般人使用的語言來教化他們。後來梵文也受到廣泛地使用而成為通用的語言之一。

巴利文是錫蘭佛教徒為小乘教記錄佛陀的教導而寫的。它是 Prākṛit 中很古老的語言。當他們寫下佛陀的教化時，Prākṛit 就被改成文字語言。梵文也有記錄屬小乘教的教導，並也記錄大乘的經及論——是小乘所沒有的。

Samṣkṛtam 的第二個意思是完成或圓滿。古印度人對語言的歷史發展並不特別感到興趣。對他們來說，梵文是由天神所賜與的，絲毫沒改，所以它是圓滿的語言。事實上他們認為說其他語言的人是在試著說梵文，只是說出來有一點不同，所以與其他語言比較，梵文怎可說它是不夠圓滿呢？你想學梵文嗎？

注：Prākṛtam 因有 ā 字故為引生字。關連字 prakṛti 意為「自然」或「本體」。

Sanskrit Lesson #2

梵文課

देवनागरी

by Bhikshuni Heng Hsien

比丘尼恒賢 文

'God-city writing', *devanāgarī*, is this Sanskrit lesson's title. *Deva* means 'god' or 'divine', and *nāgarī* is 'city'. Originally this was just an adjective, a word describing the noun *lekḥā* 'writing', but gradually people just said *Devanāgarī* and everyone knew they were talking about the script or alphabet in which Sanskrit was written. We leave it to our readers to discover which city of which gods.

In ancient times Sanskrit was written in many alphabets, and now it can be written with the letters we have inherited from the Romans. But since the Sanskrit system distinguishes more sounds than English does, we need to add dots and long marks to the Roman letters, or write what is one letter in Sanskrit with two of ours.

Devanāgarī also differs from the Roman alphabet in taking the syllable, rather than the individual letter, as the basic unit. Being used to writing, we are able to divorce letters from sounds. The ancient Indians, however, including the early Buddhists, were not in the habit of reading and writing, but would learn texts by heart as they heard them recited from others. Consequently they were far more aware of the sounds of language, and knew perfectly well you can't pronounce a consonant, for example a *k*, without at the same time saying something like '*ka*' or '*ki*' or '*ku*'. You have to say a vowel or there's no sound. Therefore the Indians called vowels 'sounds' (*svarāḥ*) and consonants 'manifestors' (*vyañjanāni*), because consonants allow you to make finer distinctions between the vowel sounds.



天府之書 *devanāgarī* 是這一期梵文課的題目。*Deva* 是天或神的意思。*Nāgarī* 是城市的意思。本來這是個形容詞，形容名詞 *lekḥā* (書寫)。但慢慢的人們只說 *devanāgarī* 大家都知道這是表示梵文字體的書寫方式。我們讓讀者去發覺是哪一個城市和天神。

古時梵文是用許多字母書寫成的，現在我們可以用羅馬字母拼音的方式來寫。但梵文音多於英文，所以有些字要加點或線，以示長音或者二個英文字母，才足以表示一個梵音。

Devanāgarī 與羅馬字母不同的是，它是以音節為主；而不是以單字為主。由於寫字的習慣，我們可以將字與音分開。但古印度人——包括早期的佛教徒——並不習慣看書或寫字。當他們聽別人唸誦經典時，就記到腦子裏，所以他們有高度的音感，也很清楚地知道你無法只唸一個子音。比如 *K* 字，如果没有其它的母音在一起，如 *ka*, *ki*, 或 *ku*, 你只能發出母音，或無法發音。所以印度人叫母音為聲音 (*svarāḥ*)，子音為顯示者 (*vyañjanāni*)。因為子音只是讓你能夠清楚地顯出母音與母音間的差異。

When we say the names of the letters we use to write English, we are not always giving the sound they have in actual words. The letter *c* is called something like 'see', but when it is used to spell a word it's often pronounced like a *k* as is the first *c* in the word *consciousness*—and what about the second *c*? In Devanāgarī on the other hand, every written letter corresponds to a sound (there are no silent letters), and the sound is always the same as that used in naming the letter. In the Devanāgarī alphabet the sounds are listed first, and then the manifestors.

Sanskrit Vowel Sounds

अ	आ	इ	ई	ऋ	ॠ	ऌ	ॡ	ए	ऐ	ओ	औ
a	ā	i	ī	ṛ	ṝ	ḷ	ḹ	e	ai	o	au
uniform sounds								composite sounds			

अ is the first letter of the alphabet, pronounced like the 'a' at the end of *Buddha*. This 'a' sound is considered the basic one from which the others come, and in fact, when people make a 'neutral' sound with no special meaning and no special muscular effort, they end up saying 'a'. Any consonant in Sanskrit is understood to be pronounced with a following 'a' unless some other mark is added. For example, our *k* is always read 'ka'; this is a syllable and not just a letter. You find a syllable every time a vowel appears, and the surrounding consonants are just marks or adornments¹ of that vowel. A syllable in Sanskrit is called *akṣaram*, an 'imperishable', something that does not decay. "Ah!" you say, "because it's 'put together' from these *akṣara* is another reason it's called

संस्कृतम्

Notes:

¹ *vyāñjana* 'consonant' is the same word used for the Buddha's 80 minor characteristics.

² *Samskṛtam*, which is Sanskrit for 'Sanskrit'. See Lesson #1, VBS #329. It also means 'perfect' or 'complete'.

Test your wisdom (and attention to this lesson) on the Sanskrit sentence written in two alphabets here below:

संस्कृतानि बुद्धस्वरव्यञ्जनानि

Samskṛtāni Buddhasvaravyañjanāni

在英文的運用上，有時一個字的發音未必和其字母的原音相同。比如「C」字，是唸「see」，但是當它是字首時，就發「K」音。那如果一個字裏的第二個「C」，又發何音呢？在 devanāgarī 則不同。每個字母都有其音，同時也沒有不發音的字母。而且無論字母位於何處，發音永遠相同。Devanāgarī 字母的排列，母音先列，後為子音。

अ is the first letter of the alphabet, pronounced like the 'a' at the end of *Buddha*. This 'a' sound is considered the basic one from which the others come, and in fact, when people make a 'neutral' sound with no special meaning and no special muscular effort, they end up saying 'a'. Any consonant in Sanskrit is understood to be pronounced with a following 'a' unless some other mark is added. For example, our *k* is always read 'ka'; this is a syllable and not just a letter. You find a syllable every time a vowel appears, and the surrounding consonants are just marks or adornments¹ of that vowel. A syllable in Sanskrit is called *akṣaram*, an 'imperishable', something that does not decay. "Ah!" you say, "because it's 'put together' from these *akṣara* is another reason it's called

संस्कृतम्

的另一個原因吧？」

附記：

(一) *vyāñjana* 子音和佛八十隨形好的字同。

(二) *Samskṛtam* 請看上一期梵文之意，同時也表示圓滿完全。

試試你的智慧，也同時測驗一下你對這一課的注意力。下面二個音節在梵文裏是什麼意思？



Sanskrit Lesson #3

by Bhikshuni Heng Hsien 比丘尼恒賢 文

Chinese translation by Bhikshuni Heng Yi 比丘尼恒懿 中譯

梵文課

This Sanskrit lesson discusses *Svarāṅgavibhakti*, "The Division into Sounds". Lesson 2 described the Devanāgarī script in which Sanskrit is generally written. In this issue we will introduce the Sanskrit vowels.

The *Avatamsaka Sūtra* says of the Bodhisattva on the Seventh Ground:

Although he's firmly intent upon the unutterable, the noiseless, voiceless, and naturally—still Tathāgata voice, nonetheless he strives for realizations which will adorn this purity by dividing up all sound in separate parts.¹

The Bodhisattva of the Seventh Bodhisattva stage realizes that the Buddha's voice is apart from anything said or any sound. But he, while never losing sight of this, nevertheless at the same time goes ahead and discriminates the pure Buddha sound into separate sounds, and doing so he makes it concrete and actual. This practice, far from being a defilement, further ornaments the purity of the Buddha's sound.

The letters of the Devanāgarī alphabet even look like ornaments strung along a cord, and the sounds they represent are clearly distinguished. It's not a case of one letter being pronounced one way in this word and another way in that. Even if we're not Seventh Ground Bodhisattvas, we don't want to be sloppy and confused in our sounds discriminations. Learning the Sanskrit syllabary helps us become more aware of sounds and where they come from, and the very order of the alphabet helps us describe those sounds.

The last Sanskrit lesson introduced the fourteen Sanskrit vowels. Here they are again with their approximate pronunciation:

Note:

1. Anabhilāpya-ruta-ghoṣa-apagataṃ ca prakṛtiśāntaṃ tathāgataḥśoṣaṃ adhimucyate/sarva svāra-aṅga-vibhakti-visuddhy-ālaṃkāra-abhinirhāraṃ ca abhinirharati. *Dāśa-bhūmika-sūtra* 7A.

स्वराङ्ग विभक्ति

梵文第三課的題目是 *Svarāṅgavibhakti*，音聲之分類。第二課是描述梵文的書寫方法，這期我們要介紹所有梵文的母音。

《華嚴經》上說第七地菩薩：「雖知諸佛音聲性空寂滅，不可言說，而能隨一切衆生出種種差別清淨音聲。」（註一）

第七地菩薩，在明白諸佛的音聲寂淨不可言說之同時，將佛的清淨音聲分別出不同的聲音，使其明確而真實。此種行門遠離染污，更加莊嚴佛音的清淨。

梵文 Devanāgarī 的字母，看來就像串懸在一條線上的裝飾品，而每個字所代表的音是分別明確的。同一個字母，在這個字所發的音，不會不同於在別的字上，雖然我們不是第七地菩薩，但我們也不要分別音聲上，顯得馬虎而混淆不清。學習梵文音表可幫助我們對音聲分別清楚而明了，並且能知道此音聲是發自何處，同時字母的次序，也能幫你描述這些音聲。

上一期梵文課介紹梵文十四個字母，現在我們以英文的發音方式，來介紹每個字的音聲。

註一：《華嚴經》十地品第二十六，七遠行地（經卷三十七之三）

In last issue's Sanskrit Lesson #2, the list of Sanskrit Vowel Sounds on page 41 was missing the two vowels *u* and *ū*. The complete list is given below.

上期梵文課（第四十一頁）Sanskrit Vowel Sounds 表中漏列 *u* 和 *ū* 今補上。

Simple (Uniform) Sounds

अ आ इ ई उ ऊ ऋ ॠ ऌ ॡ
a ā i ī u ū ṛ ṝ ḷ ḹ

Complex (Composite)

ए ऐ ओ औ
e ai o au

Simple Sounds 單音

अ	a	as the 'a' in 'about'	發音如「about」中的「a」。
आ	ā	as the 'a' in 'father'	發音如「father」中的「a」。
इ	i	as the 'ee' of 'teen' said fast	發音如「teen」中的「ee」，但發音時短而快。
ई	ī	as the 'ee' in 'teen'	發音如「teen」中的「ee」。
उ	u	as the 'oo' of 'moon' said fast	發音如「moon」中的「oo」，但發音時短而快。
ऊ	ū	as the 'oo' in 'moon'	發音如「moon」中的「oo」。
ऋ	r̥	as 'ri' said fast with tongue tip curled back.	發音「ri」音，但發音時要快而捲舌。
ॠ	r̄	as 'ri', tongue tip curled slightly back.	發「ri」音，但要捲舌發音。
ऌ	l̥	tongue as before, say l.	發「l」音，但要捲舌。
ॡ	l̄	is never found, but 'should exist'.	此音從未被用過，但應有此音。

All these are pronounced with a single, uniform pure sound, unlike English vowels which glide between one sound and another. The long vowels in Sanskrit, such as ā, ī, ū, take twice as long to say as the short ones, but they sound essentially the same.

以上的單音只發單一音聲，不像英文母音，由一音滑至另一音。梵文的長音如「ā, ī, ū」等比短音發長一倍的音，但基本上發音是相同的。

Complex Sounds 複音

ए	e	as in 'day'; is really a + i said together fast.	發音如「day」中的「ay」；其實是 a 和 i 字快說而成的。
ऐ	ai	as in 'aisle'; ā + i together.	發音如「aisle」中的「ai」；是 ā 和 i 字一起。
ओ	o	as in 'go'; is a + u said fast.	發音如「go」中的「o」；是 a 和 u 字快說而成的。
औ	au	as in 'out'; made up of ā + u.	發音如「out」中的「ou」；由 ā 和 u 字合成的。

Quite sensibly, the letters go from simple to complex, and within each group the letters go in order, starting with sounds produced in the back part of the mouth, and working towards the front. This is the order used in Sanskrit dictionaries and in indices to Sanskrit works. If you know the place in the mouth that each sound comes from, you don't need to consult a phonetic chart—just check your mouth.

很顯然地，字是由單音到複音，而且所組的字是循序的。先由發音出口中最後部份，然後漸往前推。這也是梵文字典和索引上所用的次序。如果你知道每一個音發自口裡的哪一個部位時，不需要參考字母表，只要查查你口中發音的位置就知道了。

Between the vowels and consonants are found two other letters:

在母音和子音之間還有兩個字：

;	ḥ	visarga, a kind of puff of air, only found at the end of words.	visarga，一種氣音，如在空氣中噴送出來之音，只位於是字最後。
,	ṁ	anusvāra, 'after-sound' amounts to nasalizing the vowel before it.	anusvāra「後音」往往在母音之後，使其鼻音化。

to be continued 待續



Sanskrit Lesson #3 (Continued)

by Bhikshuni Heng Hsien 比丘尼恒賢 文

Chinese translation by Bhikshuni Heng Yi 比丘尼恒懿 中譯

The arrangement of the consonants, or manifestors, (vyañjanāni²) is similar to that of the vowels. There are five different types, all given below:

子音或顯示音 (vyañjanāni) (註二) 的安排和母音類似，分爲五種：

Manifestors (consonants) 子音顯示音

Stops 子音				Nasals 鼻音
क ka	ख kha	ग ga	घ gha	ङ ña
च ca	छ cha	ज ja	झ jha	ञ ña
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa
त ta	थ tha	द da	ध dha	न na
प pa	फ pha	ब ba	भ bha	म ma

Semi-vowels 半母音

य ya	र ra	ल la	व va
Sibilants 齒音	Aspirate 氣音		
श śa	ष ṣa	स sa	ह ha

This completes the Sanskrit alphabet or syllabary. When it comes to writing actual words, these letters turn up in shortened versions which we'll discuss next time, and that's when we begin to read *The Buddha Speaks of Amitābha Sūtra* in the Sanskrit! Until then see if you can figure out these words:

以上爲所有的梵文字母。當我們書寫時，這些字母以簡短的形式出現。下一課我們讀梵文版之《佛說阿彌陀經》時，我們會討論。現在看看你是否能想出以下諸字：

अवतंसक

तथागत³ (註三)

भगवान्

How to pronounce the consonants 子音之發音（其後為英文之相同音）

क ka karma	ख kha backhand	ग ga game	घ gha tag hard	ङ ña Sangha
च ca chart	छ cha catch hat	ज ja jar	झ jha page half	ञ ña manual

The consonantal sounds are different from those in English for the manifestors in the next two rows below. For the first row, curl tip of tongue slightly back against the ridge behind the upper front teeth. Touch tongue quickly against the teeth to say the second row.

下面兩行的發音和英文有所不同：第一行發音時，略捲舌尖抵觸上顎。第二行是發音時，舌尖快速略觸上排牙齒。

ट ढa > tame	ठ ढha > at heart	ड ढa > day	ढ ढha > had half	ण ढa > name
त ta	थ tha	द da	ध dha	न na
प pa pain	फ pha haphazard	ब ba bag	भ bha grab hard	म ma magic
य ya yard	र ra 'r' with tongue as above	ल la land	व va valor	
श śa shame	ष ṣa German 'ich' or Chinese 'hsien'	स sa same	ह ha harvest	

Notes:

²As was said before, *vyāñjanāni* are also the eighty minor characteristics of the Buddha.
³The single vertical line | stands for ā.

附記：

- (二) 前期討論過的「vyāñjanāni」也是佛陀八十隨形好。
- (三) 一直線「|」表示 ā（長音的 a）。



Sanskrit Lesson #4

by Bhikshuni Heng Hsien 比丘尼恒賢 文
Chinese translation by Bhikshuni Heng Yi 比丘尼恒懿 中譯

Sukhāvatīvyūha

Layout of the Land of Happiness

Sukhāvatīvyūha is the short title for *The Buddha Speaks of Amitābha Sūtra*.¹ There are two Sūtras by this title, one long and one short. We'll read the shorter one, of a length convenient to memorize and chant.²

The Sūtra describes the Western Paradise of Amitābha Buddha, which is called in Sanskrit सुखावती *Sukhāvati*, 'the land possessing happiness',

or 'the land of ultimate bliss'. व्यूह *Vyūha* means 'a setting forth', 'a disposition', or 'a layout'. In other words, the Sūtra tells how the Land of Ultimate Bliss, *Sukhāvati*, is laid out and arranged.

If one recites this Buddha's name, saying constantly *Namo'mitābhābuddhāya*, Homage to the Buddha Amitābha, he can be reborn in the Pure Land *Sukhāvati*, and witness for himself the splendid adornments described in this Sūtra.

The Buddha Speaks of Amitābha Sūtra was spoken by the Buddha without anyone's request. But, you say, we always hear:

Dharma does not arise of itself;
The Way is not practiced in vain.

In general, because the Buddhadharma is spoken to meet the needs of living beings, someone must ask to hear a given Sūtra before it is explained. The Buddha spoke the *Amitābha Sūtra* although no one had asked for it because no one knew anything about the principle of its teaching, so no one could request it.

Previous lessons have described the sounds and writing system for Sanskrit. Now we will look at these sounds in more detail.

The unit of discrimination in Sanskrit is the syllable, or *akṣara*, 'imperishable' which we've been learning to write. The title *Sukhāvatīvyūha* di-



Sukhāvatīvyūha

「極樂邦之排布」

Sukhāvatīvyūha 是《佛說阿彌陀經》（註一）之簡短經題。此經有兩種版本，一長一短。現在我們讀的是短的版本，因為較易於記憶和唱誦。（註二）

此經描述阿彌陀佛的西方極樂土，在梵文是 सुखावती *Sukhāvati* 的意思是「快樂土」或「極樂土」；व्यूह *vyūha* 的意思是安排、排列或擺設；此經描述極樂國土的排列。

如果有人常念南無阿彌陀佛，可往生到極樂淨土，親見經上所描述的絕妙莊嚴境界。

《佛說阿彌陀經》，佛不問自說；但有人說：我們常聽說

法不孤起，
道不虛行。

一般言，佛法依眾生需要而說，所以經典必經由人請求而說；而佛所說之阿彌陀經，卻沒有人請求過，因為無人能瞭解其中之義理，所以無人能以請求。

前面幾課已描述梵文的音和書寫的方式，現在我們更深入地來研究其音。

梵文是以音節為單位，稱為 *akṣara* 意

梵文課

vides into six *akṣaras* represented by six letter-units:

सु su; खा khā; व va; ती ti; व्यू vyū; ह ha.

In Sanskrit each vowel counts for one syllable, and the surrounding consonants 'adorn' that vowel. The letter *s* is given as the syllable स *sa*. If you want to write just *s* alone, you must add another mark: स̣. The

̣ after any consonant tells you not to say the *a* vowel you would normally pronounce. To write *sa* or *ka* or any consonant plus *a*, you just write the letter and don't need to write in the vowel *a*, because the vowel *a* is a natural part of the pronunciation of each consonant. But if the vowel is other than *a*, you add a small sign which represents that vowel.

In the alphabet, the fourteen Sanskrit vowels are written as full letters. Those large forms are only used when you write the letters by themselves, or when you write a word which begins with a vowel. Otherwise, after any consonant, you use the shortened forms shown below:

(under- stood)	a		ā
	ि	ी	ī
	ु	ू	ū
	ॄ	ॅ	ī
	ॆ	े	ī

為不朽。所以本題 *Sukhāvativyūha* 分成六個音節：

梵文裡，每個母音算一個音節，其旁邊的子音是莊嚴那個母音的，當我們看到字母 *s*，其實就是一個音節 स *sa*，如果你只是想要寫 *s*，那在寫字母時在下面要加一條斜線如 स̣。所以子音的字母之下有斜線̣，表示不要加上母音 *a*；如要寫 *sa*，或 *ka*，或任何子音加母音 *a*，只要寫上子音的字母就行，不需要加上母音 *a*，因為 *a* 音是每個子音裡最自然的發音部份，但如果母音不是 *a*，則要加上那個母音的特別記號。

在梵文字母裡，十四個母音是寫出全形的字母。這些全形的字母，只有在單寫字母時，或字首是母音時才會用到。如果母音在子音之後，你用簡形（或記號）來代表其母音如下：

॑	e	॒	ai
॒	o	॒	au

(*e, ai, o, au*, are all long sounds.)

(*e, ai, o, au*, 都是長音)

̣ shows no vowel follows. 表示沒有母音。

Here is how you write the letter क *ka* with these various signs:

क ka	का kā	के ke	कै kai
कि ki	की kī	को ko	कौ kau
कु ku	कू kū		
कृ kr̥	कृ kṛ		
कॄ kṝ	कॄ kṝ		
क् ḳ		क् k	

以下是以 क *ka* 字母來寫各種不同符號（母音）：

Note that ए is *e* but के *ke*, ऐ is *ai* but कै *kai*.

諸注意 ॑ 是 *e*，但 ॒ 是 *ke*
॒ 是 *ai*，但 ॒ 是 *kai*

The same signs are added to any Sanskrit consonant.

Consequently in the sutra title स *sa* is the letter of the alphabet, and adding ॑ *u* we have सु *su*. ख *kha* has an additional ॑, *ā*, to become खा *khā*. व *va* and ह *ha* have no extra signs, for *a* is understood. ती *tī* has the sign ॑ *ī* which makes त *ta* into ती *tī*.

任何一個子音的符號（母音），加法都相同。所以經的題目是 स *sa* 字母的寫法，加上 ॑ *u* 母音符號或為 सु *su*，ख *kha* 加上一條直線 ॑，成為 खा *khā*，व *va* 和 ह *ha*，沒有特別符號所以是 *a*，有符號 ॑ *ī* 所以使 त *ta* 成為 ती *tī*。

In the syllable व्यू *vyū* however, there is no vowel between the *v* and *y*. You might think this should be written व् *v* plus यू *yū*. But व् *v* by itself can't be pronounced, for no consonant can be said without a vowel (just try). The व् *v* actually relies on the *ū* of यू *yū* to be pronounced, leaning heavily on the यू *y*, just as pictured in the writing: व्यू *vyū*. Therefore, व् *va* loses the support of its vertical line | and at the same time loses its *a* vowel, and is directly attached to the यू *yū* and is written व्यू. This is the principle followed in writing all combinations of Sanskrit consonants when no vowel falls in between. We say it's a consonant cluster when two or more consonants cluster or group up before a single vowel. The cluster is a single syllable and is written as one unit: व्यू *vyū*.

The Sūtra's title then consists of six sounds written as six characters or units. It is made up of the two words *sukhāvati* 'land of bliss' and *vyūha* 'arrangement'. These two words together form one phrase and the phrase as a whole has one meaning 'layout of the Land of Happiness'. This is one analysis of the title.

You should now be ready to decipher these words from next issue's lesson:

नमः सर्वज्ञाय *

* ॠ is र् *r* when a consonant follows it with no vowel in between; ॠ stands for *jñā*.

Answers to last issue's test:

Avatamsaka *Tathāgata* *Bhagavān*

Notes:

¹Corresponds to the title of the Chinese translation of this sūtra, Sanskrit *Buddhābhāṣita-amitābha-sūtra*, done by the Venerable Kumārajīva whose biography appears in VBS #23. An English translation of this Sūtra from the Chinese by Upāsaka I Kuo Jung is found in VBS #9. The Sanskrit text will follow the Muller-Nanjio edition, *Anecdota Oxoniensia*, Aryan Series, Vol. I, Part III, Clarendon Press, 1883.

²The merit from memorizing and reciting this Sūtra is inconceivable and it may be used to cross over departed friends and relatives to a favorable rebirth.

在音節 व्यू *vyū*，*v* 和 *y* 之間沒有母音，你也許認為應該寫成 व् *v* 加上 यू *yū*，但是 व् *v* 無法發音；沒有母音，子音是無法發音的（你可以試試看），所以 व् *v*，事實上是靠 यू *yū* 上的 *ū* 來發音的。它是非常依賴 यू *y* 字的，就如我們所看到的 व्यू *vyū*，所以 व् *va* 失去它自己所依靠的直線 |，同時也失去它的 *a* 母音，直接附著到 यू *yū* 上，於是寫成 व्यू，這也是所有子音之間沒有母音的規則。

這種一個母音之前，有二個或二個以上的子音集聚一起，我們稱之為子音群，而它是一個音節，所以寫成一個單位 व्यू *vyū*。

所以經題有六音，寫成六個單字或六個單位，由二個字而成 *Sukhāvati*（極樂土）*vyūha*（排列擺設）這兩個字一起成一句，這句的意思即是極樂邦之展現，以上是一種經題的分析。

現在你應該會下一期的課程：字的解讀。

नमः सर्वज्ञाय *

* ॠ is र् *r* 若是子音無母音居中時之寫法。

ॠ is *jñā*。

上期問題答案：

Avatamsaka

Tathāgata

Bhagavān

備註：

（一）《佛說阿彌陀經》，鳩摩羅什大師由梵文譯成中文，大師之小傳刊於金剛菩提海雜誌第廿三期；易果居士由中文譯成英文，刊於第九期。我們所用的梵文本是 Muller-Nanjio 的版本，*Anecdota Oxoniensia*, Aryan Series, 第一冊第三部份 Clarendon Press, 1883。

（二）記誦此經的功德不可思議，可使已去世的親友，得以超生。

Sanskrit Lesson #5

梵文課

by Bhikshuni Heng Hsien 比丘尼恒賢 文
Chinese translation by Bhikshuni Heng Yi 比丘尼恒懿 中譯

Namaḥ Sarvajñāya
"Namo to the One with All Knowledge"

Last issue's Sanskrit lesson introduced the Sūtra's title: सुखावतीव्यूह Sukhāvatīvūha, "Layout of the Land of Happiness". Now we will read the invocation नमःसर्वज्ञाय *Namaḥ Sarvajñāya*, "Homage to the One Who Knows All". *Namaḥ*, 'homage' or 'reverence', literally means 'bowing'. It refers to taking refuge and returning the life in worship. Because नमः *namaḥ*, has so many meanings, it generally is not translated at all, and the Sanskrit word itself is used. When you go to a Buddhist Temple, whatever the language of the ceremony, you will hear the word नमो *namo* used frequently:

Namo Buddhas of the ten directions.
Namo Dharma of the ten directions.
Namo Sangha of the ten directions...

This *namo* is the same word as *namaḥ*. Looking the word up in the dictionary, you will find it written नमस् *namas*. These three are all the same word.

By now you've probably guessed: the Sanskrit writing system is designed to represent as closely as possible the actual sounds people say when they speak. Whether you speak Sanskrit, English, or Cantonese, the end of the word is especially likely to be influenced by the sound with which the next word begins. The two sounds may even merge to form one sound. Sanskrit writing always indicates this change in pronunciation. And so, depending on what sound follows, we write नमो *namo*, नमः *namaḥ*, or नमस् *namas*. In most cases, however, the sound changes to the form नमो *namo*, which is not the 'original', or dictionary form, but just the form into which the word most frequently changes. This change occurs not only

Namaḥ Sarvajñāya
皈依一切智者

上一期梵文課介紹經題 सुखावतीव्यूह「極樂邦之展現」。現在我們要讀「祈願」或「祈禱」 नमःसर्वज्ञाय 皈依一切智者，*namaḥ* 是「尊敬」或「崇敬」，字面上的意思是「禮拜」也就是說「皈命敬禮」。因為 नमः 有很多意思，基本上就不翻義，只翻音。當你到佛教的寺廟，不管是在進行什麼樣的法會，你總會聽到 नमो ；南無十方佛，南無十方法，南無十方僧。

namo 和 *namaḥ* 是同一個字，字典上此字是寫成

नमस् *namas*。這三個字都是同一個字。

現在你也許可以猜到，梵文的書寫系統，是要盡量地接近人講話時的聲音，無論你說的是梵文、英文或廣東話，一個字的音聲是很可能被下個字的音聲所影響，兩個音聲甚至被合併成一音。在梵文的書寫裡，常顯出這種發音的改變。所以我們依下一個字的音而寫 नमो

namo, नमः *namaḥ*, 或 नमस् *namas*。然而大部分的情況下是寫成 नमो *namo* (南無)，雖然有時它不是本字或字典上的字，但是它確是最常改變成的字型，不止 *namas* 有這種情形，很多其他的字，也有相同的情況。在梵文裡這是一種很普遍的特色。

當我們把 *namas* 借用到別種語言，你也許認為字典上會用此字，但是因為是 *namo* 不是 *namas*，是最常用到的字，所以它成為英文或中文的用字。以至於

नमो *namo* 成為任何情形下的用字，不因下一個字的音聲而改變。於是符合中、英文的文法規則和變化字型的

with *namas*, but happens often with other words as well, and can be said to be regular feature of Sanskrit.

When borrowing *namas* into another language, you might expect the dictionary form to be used. But because *namo* and not *namas* is the form most often heard, that form of the word most naturally becomes an English or Chinese word. Then instead of changing the pronunciation of the borrowed word, *namo*, according to the sound which follows it, as in Sanskrit, the one form नमो *namo* is used in every case, thereby conforming to the grammatical rules and inflectional endings of English and Chinese. But in Sanskrit itself, before a word beginning with स् *s*, it is pronounced *namaḥ*¹. This accounts for the form in *Namaḥ Sarvajñāya*.

सर्वज्ञाय *Sarvajñāya* means 'to the All-knower', 'to the Omniscient'. The All-Knowing One is the Buddha. Before beginning the Sūtra we worship and take refuge with the Buddha:

What you don't know he knows;
What you've not figured out he has;
What you don't see he sees.²

Sarvajña- is the 'stem' or dictionary form of the word. Is the ending *āya* then a sound change as we had in *namaḥ* above? No, this ending shows how the word is used in its phrase, and is a mark of its function. In English we say 'to' the All-Knowing One; *āya* represents the English 'to'.³ Homage, *namaḥ*, is 'to' the Buddha, we bow 'to' the Buddha. In reciting the Buddha's name, the phrase is नमो ऽ मिताभबुद्धाय *Namo'mitābhabuddhāya*. This is made up of the words नमस् *namas*, अमिताभ *Amitābha*, and बुद्ध *Buddha*. The final *-as* of *namas* and the initial *a* of *Amitābha* combine to make one sound *o*, but the words are still two separate words. Between *Amitābha* and *Buddha* there is no sound combination even though the two words are joined to make one word. You can tell this has happened because the function marker *āya* is placed only after *Buddha* instead of after both *Amitābha* and *Buddha* as would be the case were they separate words. So the translation of *Namo'mitābhabuddhāya* is "Homage to the Buddha *Amitābha*." If you can recite this with one mind in perfect sincerity, the व्यूह of सुखावती unfolds before you, and you see the Buddha अमिताभ.

Notes:

¹ Practicing, you will hear how the *s* of *namas* can't be fully heard when pronounced before another word which begins with *s*, but ends up a kind of puff of air which is written as the letter *h*. In English we cheat and say a kind of *z* before an *s*, as in 'hears sounds'.

² The Venerable Master Hsuan Hua's lecture on National Master Ch'ing Liang's commentary to the *Avatamsaka Sūtra*, June 25th, 1972.

³ This is the dative, indirect object, case

字尾型式。但在梵文下一個字的字首 *s* 它則發音成 *namaḥ*¹ 於是題目念為 *Namaḥ Sarvajñāya*。

सर्वज्ञाय *Sarvajñāya* 意思為一切智者或無所不知者，佛是一切智者，在經典之開始，我們先皈依敬禮佛：

他知道你所不知的
他理解你所不理解的
他明白（看見）你所不明白（看不見）的²

Sarvajña- 是字的語幹（或字根）或是字典上的字型，那麼其字尾加上 *āya* 是否也像 *namaḥ* 一樣是屬於尾音的改變呢？不是的，這種字尾是表示它在一句話裡的作用，在英文說 "to the All-Knowing one" 向一切智者表示敬意，所以 *āya* 等於英文中的 'to'³，我們是向佛 *namaḥ* 皈命敬禮，念佛名號的句子是 नमो ऽ मिताभबुद्धाय *Namo'mitābhabuddhāya*，是由 नमस् *namas* 南無、अमिताभ *Amitābha* 阿彌陀和 बुद्ध *Buddha* 佛，組合而來。*Namas* 的字尾 *as* 和 *Amitābha* 的字首 *a* 合併成一音 *o*，但它還是兩個不同的字，而雖然阿彌陀和佛兩個字合成一字，但之間並無合併音，如果這兩個字的字尾，都有加上 *āya*，則是兩個字，但是我們從 *āya* 只加在 *Buddha* 之後，就知道阿彌陀佛是一個字。所以 *Namo'mitābhabuddhāya* 的翻譯是，向阿彌陀佛皈命敬禮。如果你能至誠懇切的專心念此句，則 सुखावती 的 व्यूह 會現在你面前。那你就能看到 अमिताभ 佛。

¹ 你練習一下，你會發現當一個字的字首為 *s* 之前念 *namas* 你無法完全聽到 *s* 的發音，而結果成為一種氣音如 *h*。在英文就用 *z* 音來騙，以便形成可聽到的音。

² 宣公上人講解清涼國師的華嚴疏鈔時所說。

³ 文法上這是屬於間接受格。



梵文課

Sanskrit Lesson #6

by Bhikshuni Heng Hsien 比丘尼恒賢 文
Chinese translation by Bhikshuni Heng Yi 比丘尼恒懿 中譯

एवं मया श्रुतम्

Evam mayā śrutam "Thus I have heard..."

Mastering this Sanskrit lesson will enable you to pick up any Buddhist Sūtra and begin to read. Why? Every Sūtra spoken by the Buddha begins with the words 'Thus I have heard'.

"Fine," you think, "but isn't there a contradiction in those words?"

The last lesson explained the Sūtra's invocation, नमः सर्वज्ञाय *Namaḥ Sarvajñāya*, 'Homage to (the Buddha) the one who knows all'. If the Buddha is all-knowing, how can he say, 'I've heard'?

Quite right. The Buddha indeed:

Is omniscient (*sarvajña*) and self-taught,
Follows no one else's system, plans, or path,
Speaks Dharma never having heard it spoken.

Only the Buddha is beyond instruction, because there is not one thing he doesn't know. Therefore, the Buddha would not begin a Sūtra by saying, "So I've heard." But it's not the Buddha who says the words एवं मया श्रुतम् : it's Ananda आनन्द, the Buddha's cousin and disciple who speaks them. After the Buddha entered Nirvāṇa, the disciples met to assemble the Buddha's teachings. Because Ananda could remember every word the Buddha had said, it was he who recited the Sūtras for the assembly. At the beginning of each Sūtra Ananda said, "Thus I have heard".

The Sanskrit, which says this somewhat differently from English, reads literally, "Thus by me it was heard."

एवं *Evam* means 'thus', 'in this manner', 'in this way', 'so', 'such'. In translating Sanskrit don't think there's just one English word to match each single Sanskrit word. The meaning of the Sanskrit can often be conveyed by several different English words or phrases. Moreover it's frequently the case that one single Sanskrit word is more loaded with meanings than any one corresponding English word. Giving several English translations suggests the range of meaning of the Sanskrit word.

एवं मया श्रुतम् *Evam mayā śrutam*

如是我聞

如果你能明了這梵文課，你就能夠拿任何一本梵文佛經來讀。為什麼？因為佛陀所講的每部經典，都是以「如是我聞」開頭的。

你或許會想：「這不是和上一課所解釋的有所衝突嗎？」上一課說 नमः सर्वज्ञाय *Namaḥ Sarvajñāya* 「皈命敬禮一切智者」，既然佛是一切智者，又怎麼可能說「如是我聞」呢？

沒錯，佛陀的確是「一切智者與自授」，他不隨任何人的方法、計劃與道路，所說的法是曾所未聞！」(一)

佛無所不知，不需別人指導，所以佛不會在講經之前說 एवं मया श्रुतम् 「如是我聞」。這不是佛所說的話，而是佛的弟子，也是堂弟阿難尊者 आनन्द 說的。佛陀入涅槃後，弟子們結集經藏，由於阿難尊者能記得佛所說的每句話，所以由他向大眾念誦出佛說過的經典，所以每本經典的起頭，阿難尊者都說：「如是我聞」。

एवं *Evam* 意思是「如是」、「以這個方式」、「以這方法」、「如此」等，梵文一字，可含有很多意思。

मया *Mayā* 是「被我」或「由我」。在中文要兩個字來表示其意思。梵文這個「被」或「由」是用 -ā 來表示。字尾 -ā 屬詞語作用的記號。(二) 其作用是一句的主要動作是由人或事所完成的，而此句的「聽聞」是由「我」——阿難尊者，所完成的。

मया *Mayā* stands for 'by me'. In English we need two words to say 'by someone' or 'by me'. In Sanskrit the 'by' is represented by the *-ā* in *mayā*. The ending *-ā* is a function marker; the word in *-ā* functions as the person or thing by which the main action of the phrase is done.² The hearing was done 'by me', and 'me' refers to Ananda.

श्रुतम् *Śrutam* translates 'it was heard'. The syllable *śru* is written श्रु.

Although the letter *r* written in full has the form र, in combination with another consonant it takes one of two shortened forms:

(1) ˆ written above a consonant which follows it, as in

सर्वज्ञ *sarvajña*, and

(2) ˆ attached below a consonant which comes before it, as in

श्रुतम् *śrutam*.

When *r* and another consonant come together to form a cluster with no vowel in between, use form (1) if the *r* comes first; and if the *r* is second, use form (2). Notice that in figuring out how to pronounce consonant clusters, the order is:

left before right,
above before below.

The letter written first, either because it's on the left or because it's placed above, is the one that's pronounced first.³ श्रुतम् *śrutam*, a single word, gives all the information of the English 'it was heard', much of which is contained in the ending. We'll learn more about the mysteries of Sanskrit word endings as we go along.

What Ananda heard and now recites is the *Buddha Speaks of Amitābha Sūtra*, the *Sūtra* which tells of Amitābha Buddha's Western Paradise, the Land of Ultimate Bliss. Can you write its name in Sanskrit?

Words to figure out:

मया बुद्धः श्रुतः _____

Notes:

1 Cf. the *Mahāprajñāpāramitāsāstra* by the Bodhisattva Nāgārjuna.

2 Don't get attached: not every final *-ā* is this ending, nor is every 'instrumental' marked with *-ā*. If Sanskrit were easy, everyone would know it!

3 In the case of एवं *evaṃ*, the ˆ which represents *m* does not mean the nasalization comes before व *va*; rather, the whole sound व *va* is given a nasal flavour by the *m*, so *m* doesn't really come either before or after व *va*. Originally *m* was the full letter म *m*, and the word was एवम् *evam*. But when you say एवम् मया *evam* plus *mayā*, you really don't fully pronounce the first *m* before the second one, in Sanskrit or in any language. Sanskrit therefore has a separate letter for the shortened *m* you end up saying, and writes it as this dot (•).

श्रुतम् *śrutam* 是「所聞」音節 *śru* 是寫成 श्रु，雖然字母 *r* 字應寫成 र，但它和它的子音和起來時就成較短的方式：

(1) ˆ 這是在它下個子音上面的符號如 सर्वज्ञ *sarvajña* 。

(2) ˆ 這是在它前一個子音下的符號如 श्रुतम् *śrutam* 。

當字和其他的子音一起而其中無母音時：如果 *r* 字是在另一個子音之前用 (1)，如果 *r* 字是在另一個子音之後用 (2)。注意子音群的發音次序如下：

左先右後 上先下後

一個字如果在上方，不管它是左或右是屬於前面的字所以先發音。(三) श्रुतम् *śrutam* 「所聞」梵文上一個單字的字尾能給我們所有的資料。慢慢的我們會學更多梵文字尾之謎。

阿難尊者所聽聞的和我們現在所念的是《佛說阿彌陀經》。

經典描述阿彌陀佛的西方極樂世界。你能用梵文寫下面之字嗎？想想以下字的意思。

मया बुद्धः श्रुतः _____

(一) 出自龍樹菩薩造之大智度論。

(二) 不要執著以為所有的字尾 *-ā*，都是這種作用，也不要以為所有的助格都是有 *-ā* 字尾。如果梵文是這麼容易，每個人都會了。

(三) 在 एवं *evaṃ* 那一點是代表 *m*，但不表示這個鼻音是在 व *va* 之前。它是給 व *va* 字一種鼻音化，所以這個 *m* 字並不真的在 व *va* 之前或者之後。本原這個字母應該是 म *m*，所以整個字應該是 एवम् *evam*，但當你說 एवम् मया *evam* 和 *mayā* 第一個 *m* 無法真正地發出音來，所以在梵文裡用 (•) 點來代表 *m* 的短音。

梵文課

Sanskrit Lesson #7

by Bhikshuni Heng Hsien 比丘尼恒賢 文
Chinese translation by Bhikshuni Heng Yi 比丘尼恒懿 中譯

एकस्मिन्समये *Ekasmin samaye* "at one time"

The Buddha Speaks of Amitābha Sūtra, whose Sanskrit title is *Sukhāvativyūha*, "Layout of the Land of Happiness", began with the words एवं मया श्रुतम्¹ and now continues एकस्मिन्समये. The Buddha's disciple Ananda² continues to speak, describing the circumstances in which the Buddha spoke this Sūtra. These circumstances are concisely described in a list called the Six Establishments. Of the Six Establishments necessary at each Dharma assembly at which Sūtras are explained,³ faith, hearing, time, place, host, and assembly, "Thus I have heard" fulfills those of faith and hearing, and "at one time" that of time.

एकस्मिन् *Ekasmin* means "at one". At one what? At one time.

The meaning is not complete until you come to the next word, *samaye*, "time", with which *ekasmin* agrees and which it serves to describe. एक *eka*, by itself means "one". -स्मिन्, *-smin*, is an ending showing location in time or place, which we translate with the prepositions "in", "at", or "on".

In writing *ekasmin*, ए is *e*; क is *ka*. To write the *k* alone you would have to write क्. Because स् is *s*, (the *_* means no vowel follows; स is *sa*) why is *-smin* written -स्मि and not -स्मि? You can write it both ways, but since the two sounds *s* and *m* go so closely together, when picturing them in writing it makes sense to bunch them close together as स्मि. ि stands for the short vowel *i*. Adding न् *n* we get एकस्मिन् *ekasmin*. When the second word follows, because there is no break in pronunciation there is also no need to break the writing, thus the न् at the end of एकस्मिन् combines with the first letter of the following word, in this case स् *s*, to form the group न्स *ns* in एकस्मिन्समये. These are still two separate words, not one long compound word, but in

एकस्मिन्समये *Ekasmin samaye* 「一時」

《佛說阿彌陀經》的梵文題目是 *Sukhāvativyūha*——極樂邦展現，經文開始是 एवं मया श्रुतम् (1) 字。現在我們繼續下一句，एकस्मिन्समये。佛的弟子阿難 (2) 尊者繼續描述佛陀講說這部經的情況。

在每個講經的法會裡，都會有六種成就 (3)：信、聞、時、處、主、衆。「如是我聞」是屬信成就和聞成就。一時就是時成就。

एकस्मिन् *ekasmin* 是「一」的意思，一個什麼？一時所以要和下一字一起，意義才完全。*samaye*「時間」，它與 *ekasmin* 一致，成一描述之語。एक 是「一」的意思，加上字尾 -स्मिन्-*smin* 表示時間或地點，在英文會用的前置詞是「in」或「at」或「on」。

在寫 *ekasmin*，ए 是 *e*；क 是 *ka*，如只寫 *k* 則是 क्，因為 स् 是 *s*，表示子音之後沒有母音，स 是 *sa*，那為什麼 *-smin* 寫成 -स्मि，而不是 -स्मि？兩種都可以。但既然 *s* 和 *m* 的音這樣相近，當想像所寫的字時，是應放在一起比較合理。如 स्मि. ि 表示短音 *i*，再加上 न् *n* 字，就成 एकस्मिन् *ekasmin*。

當下個字和這個字的發音沒有分開時，寫字時也可以連起來。所以這個字的字

writing their letters are combined. Originally Sanskrit wrote all words together with no break until the end of a line of writing. Today if a word ends neatly with a vowel, we leave a space before writing the next word, but final consonants are written in combination with the first letter of the following word.

समये *Samaye* means "time" or "occasion". It has the ending *-e* which translates "on", "at" or "in", just as the ending *-smin* in the word *ekasmin*. The two endings look and sound different, but they have the same function, and the two words go together to mean "at one time".

Without any function marker or ending the word is समय *samaya*. Literally it means "a coming together". It can refer to a meeting or event, an agreement or convention.⁴ The meaning "time" comes from the idea of agreeing upon a time, the right time or proper occasion. The Buddha speaks Dharma when the opportunities of living beings are ripe to hear that Dharma, when the conditions "come together".

The more common Sanskrit word for time is काल *kāla*, but *kāla* lacks this suggestion of agreement. *Samaya* is used instead of *kāla* because the Sūtra

Agrees with the principles of all Buddhas above,
And accord with the opportunities of living beings below.

This "time" fulfills the requirement of the third of the Six Establishments. It is the time when the Buddha's speech comes together with the potentials of beings who hear this Dharma, the Dharma of reciting the name of the Buddha अमिताभ to be reborn in the Pure Land सुखावती.⁵

Notes:

1 *evaṃ mayā śrutam*, "Thus I have heard". See VBS 335, April 1998.

2 आनन्द His name means 'Bliss' or 'Blissful'.

3 For more about the Six Establishments, see VBS 28.

4 'Convention' in English is also literally a 'coming together'; based on the Latin *cum* 'together' and *venire* 'to come'.

5 Answer to last lesson's quiz: Sukhāvatī. The words to figure out read: *mayā Buddhāḥ śrutāḥ*, "By me the Buddha was heard" which is the same as "I heard the Buddha".

Quiz:

शाख्यमुनिबुद्ध _____

尾，與下個的字首 स, 可合併起來成 स्
ns, 成為 एकस्मिन्समये。這還是兩個字，不是一個長的複合字。只是寫起來是合併一起。本來在梵文裡，字寫起來都是連在一起的，一直到一行結束為止。現在如果字尾是母音，往往會空一格，再寫下一個字。但如果字尾是子音，就會和下一個字合併而寫。

समये *samaye* 的意思是時間或時機。它的字尾 *-e*，表示英文的前置詞 in、at 或 on，就和 *ekasmin* 裡的 *smin* 一樣。這兩個字尾，外表和音都不同，但卻是同樣的作用。二個字一起的意思是「一時」，

समय *samaya* 是沒有任何作用的記號，或字尾的字。它的意思是「聚集」，可說是一個「會議」或「事件」，一個「協議」或「集會」(4)。

這裡的時間，表示來自一個眾所同意的時間，一個正確的時間、正當的時機。在梵文表「時間」較常用的字是 *Kāla* 但這個字沒有這種的意味。

用 *samaya* 而不用 काल *kāla*，是因為經典是上契諸佛之理，下契眾生之機。這個時間契合了六成就中的第三成就，這個是佛陀的說法符合眾生聽法的機的時候，而這個法就是誦念 अमिताभ 佛的名號，可以往生 सुखावती 淨土。(5)

註：

1 *evaṃ mayā śrutam* 「如是我聞」請看萬佛城金剛菩提海月刊第 335 期1998年4月。

2 आनन्द 名字的意思是慶喜、喜悅。

3 下期有更多的六成就。

4 convention 是集會的意思，在英文裡直譯是聚集一起。由拉丁文 *cum* 「在一起」和 *venire* 合聚。

5 上一期的小考答案是：梵文字的答案是 *mayā Buddhāḥ śrutāḥ* 意思是「我是這麼聽佛說」和「如是我聞」一樣的意思。

小考：

शाख्यमुनिबुद्ध _____



梵文課

Sanskrit Lesson #8

Bodhi Field

by Bhikshuni Heng Hsien 比丘尼恒賢 文

Chinese translation by Bhikshuni Heng Yi 比丘尼恒懿 中譯

भगवान् Bhagavān "The Honored One"

Every Sūtra spoken by the Buddha begins with Ananda's account of how he heard the Sūtra and the circumstances under which it was spoken. The text of the Amitābha Sūtra has so far read:

एवं मया श्रुतमेकस्मिन्समये

Evaṃ mayā śrutam ekasmin samaye

"Thus I have heard at one time..."

The next word is भगवान् *Bhagavān*, which we translate "Honored One." Of the Six Establishments which must be completed in order that a Sūtra be spoken, the opening words of the text fulfilled the establishments of faith, hearing and time. *Bhagavān* meets the fourth, that of the host. Host refers to the Dharma Speaking Host, the person who speaks this Sūtra. The Sūtra itself tells of Amitābha Buddha, the Buddha of the Western Paradise *Sukhāvatī*, and it was spoken by the Buddha शाक्यमुनि *Śākyamuni* so that living beings of our realm might come to know of Amitābha and the wonderful advantages to be gained from obtaining rebirth in his land.

भगवान् *Bhagavān*, "The Honored One," therefore, refers to Śākyamuni Buddha, the Buddha whom we know from history. In writing भगवान्, भ is *bha*, ग is *ga*, and व *va*. I after व makes *va* into *vā*; न् is *n* with no vowel following (*na* would be written न्.) If you look *Bhagavān* up in a Sanskrit dictionary, it is listed in the form भगवत् *Bhagavat*. -वान्, -vān, is the form the end of the word takes when the Honored One is subject of the sentence.

भगवान् is one of the Buddha's titles, just as are the titles बुद्ध Buddha, "Enlightened One" and सर्वज्ञ *Sarvajña*, "All Knower". Any Buddha may be addressed by these titles, whereas

भगवान् Bhagavān 世尊

佛所說的每一部經，都是開始於阿難尊者所聞，以及說法當時的情境。到目前為止《阿彌陀經》的經文是：

एवं मया श्रुतमेकस्मिन्समये

Evaṃ mayā śrutam ekasmin samaye

「如是我聞，一時」的下一個字是 *Bhagavān* 我們都翻譯成世尊。它也是每一部經典必須具有的六種成就之一，前面已講解信、聞、時三種成就；*Bhagavān* 符合了主成就——此經的說法主。此經是講述西方極樂世界教主阿彌陀佛，而是由 शाक्यमुनि 釋迦牟尼佛所說。所以我們這個世界的眾生才能知道阿彌陀佛，以及往生他的國土的種種絕妙利益。

भगवान् *Bhagavān* 世尊，在此指釋迦牟尼佛，寫這個字時 भ is *bha*、ग is *ga*，व *va*。I 在 व *va* 後成 *va* 的長音 *vā*，न् is *n* 後沒有母音（如果有母音則是）如果你查看梵文字典，它是在 *Bhagavat* भगवत् 之下，尾音 -वान् *-vān* 是表示這個字是一句中的主詞。

भगवान् 是佛的名號之一。和其它的名號如 बुद्ध 覺者，सर्वज्ञ 一切智者一樣。而釋迦牟尼，是佛的別名。意思是釋迦的聖者。釋迦 *Śākya* 是佛的族姓，牟尼 *muni* 意思是聖者，尤指發願靜寂之人。

釋迦牟尼佛也有一個名字——悉達多

菩提田

Śākyamuni is the name of a particular Buddha and is something like a family name. "Śākyamuni" means "Sage of the Śākyas" or the "Śākyan Sage", "*Śākya*" being the clan to which the Buddha belonged, and *muni* meaning "holy man", especially one who takes a vow of silence.

Śākyamuni Buddha also has a personal name, *Siddhārtha*, meaning "One whose goal (अर्थ *artha*) is accomplished (सिद्ध *siddha*)", signifying that he is one who has realized Buddhahood.

"But," you object, "you can't fool me. I know the Buddha had this name before he'd even begun to cultivate. What goal had he accomplished then?"

When his parents named him *Siddhārtha*, they meant whatever goal he had would be achieved, little realizing it would be the very highest goal! You can also explain this by saying that *Śākyamuni* had completed all the prerequisites to Buddhahood in numberless past lives of cultivation.

To summarize, *Buddha* and *Bhagavān* are titles; *Śākyamuni* is the family name and *Siddhārtha* is the Buddha's personal name.

Very literally, *Bhagavān* means, "Possessing Honor", and can be analyzed into two parts:

- (1) भग *bhaga* "honor".
- (2) -वान् *-vān*, "possessing" (or वत् *-vat*, as explained above.)

The word as a whole means "One possessing honor", that is, one honored and revered by others, having honor from them and being honorable in return.

Bhagavān has many other meanings, and the Buddha has many other titles. Can you figure these titles out?

तथागत _____
अर्हत् _____
संयसंबुद्ध _____

The answer to last issue's quiz is *Śākyamunibuddha*

Siddhārtha, 指此人已完成 (*siddha* सिद्ध) 他的目標 (अर्थ *rtha*)，表示他已證得佛道。

有人也許會說：「但是你可騙不了我，我知道這個名字是佛尚未開始修行時的名字，那時他到底完成了什麼目標？」

當他的父母取悉達多名字時，只認為他可以成就他所有的目標，沒有想到是最高目標。也可以說釋迦牟尼佛在過去無量世的修行中，已完成了成佛的必要條件。

總之，「佛」和「世尊」是名號；「釋迦牟尼」是別號；「悉達多」是佛的個人的名字。

Bhagavān 字義上的意思是「持有榮耀」，可以分析成二部份：

- (1) भग *bhaga* 「榮耀」。
- (2) -वान् *-vān* 「持有」(或 वत् *-vat* 前面已有解釋)。整個字的意思是「持有榮耀之人」，就是為人所尊敬的人；受到別人的尊敬，同時也是個值得尊敬的人。

Bhagavān 還有許多其他的意義，佛陀也有其他的名號。你是否知道以下的名號是什麼？

तथागत _____
अर्हत् _____
संयसंबुद्ध _____

上一期的答案是 *Śākyamunibuddha* 釋迦牟尼佛。

भगवान्देवमानुषैर्वन्दितः
Bhagavān devamānuṣair vanditaḥ.
"By gods and men the Honored One's revered."
人天之尊

श्रावस्त्याम् 梵文課 Sanskrit Lesson #9

比丘尼恒賢 文 by Bhikshuni Heng Hsien
比丘尼恒鵠 中譯 Chinese translation by Bhikshuni Heng Yi

श्रावस्त्याम् *Śrāvastyām*, "at *Śrāvastī*"

In the *Smaller Sūtra of the Land of Ultimate Bliss*, we now come to the fifth of the six Sūtra Establishments, that of place. The city of *Śrāvastī* is the place where Śākyamuni Buddha spoke this Sūtra. From previous lessons you know that the ending on *Śrāvastyām* means "in" or "at". The *i* of *Śrāvastī* changes to *y* before the vowel of *-ām*, giving the form *Śrāvastyām*. So far there have been three different endings which mean "in" or "at":

- smīn*, as in *ekasmīn*, "at one";
- e*, as in *samaye*, "at time";
- ām*, as in *Śrāvastyām*, "at *Śrāvastī*."

The endings differ with the type of word; *eka* is a pronoun, *samaya* is a noun ending in *-a*, and *Śrāvastī* is a noun ending in *-ī*.

The word preceding *Śrāvastyām* in the text is the Buddha's title, *Bhagavān*, 'Honored One'. Because *Śrāvastyām* follows it immediately, the final *n* of *Bhagavān* is 'colored' by the *ś* of *Śrāvastyām* which follows it, and thus is pronounced slightly differently. Written Sanskrit reflects this subtle sound change, marking the final *n*, *n* as ण् णि भगवाञ्श्रावस्त्याम्, ञ् is *ñśr*, the combination of the shortened forms of ण्, णि, श्, *ś*, and र्, *r*. The ण् that means that no vowel follows is not used in the 'cluster' because it is understood that the consonants combine with no vowels in between. In the same way, स्त्य, is *sty*, स्, *s*, plus त्, *t*, plus य्, *y*.

India was once divided into independent countries, and *Śrāvastī* was the capital of the country *Kośāla*.

Situated on the bank of the river *Aciravati*, the city was the meeting place of three major trade routes, and an important commercial and religious center. People said it had everything.² The Buddha spent a lot of time in *Śrāvastī*, including 25 summer retreats, and spoke hundreds of Sūtras there, among them the

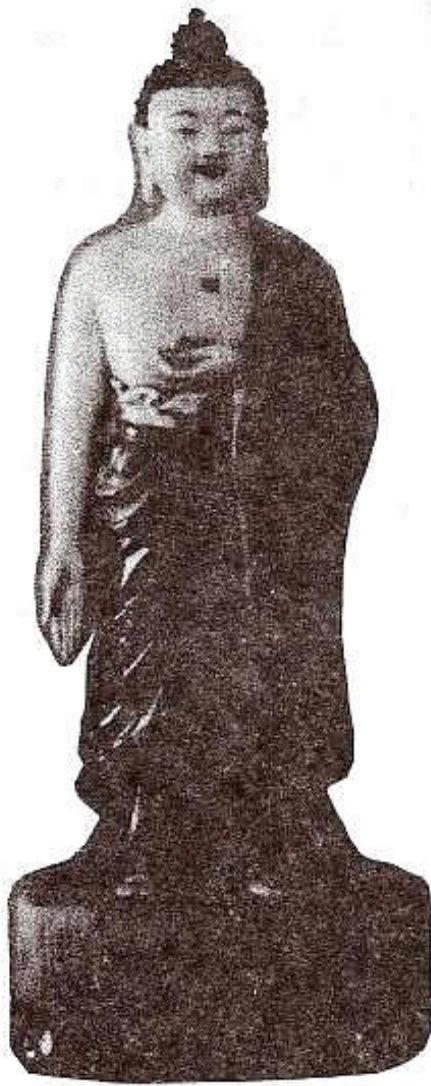
श्रावस्त्याम् *Śrāvastyām* 在舍衛國

在佛說阿彌陀經裡，我們現在講到經典中六成就中的第五成就——處成就。舍衛國是釋迦牟尼佛講這部經的地點，由上幾課中，我們知道 *Śrāvastyām* 字的尾音表示 "in" (處) 或 "at" (時)。它是將原字 *Śrāvastī* 字尾 *i* 在母音 *ām* 之前改成 *y*，成為 *śrāvastyām*。到目前為止，我們學了三種尾音，都代表「處」或「時間」：

- smīn* 在字 *ekasmīn* 裡「一」之意。
- e* 在字 *samaye* 裡「時」之意。
- ām* 在字 *śrāvastyām* 裡「在舍衛國」之意。

由於字型不同，字尾就有所不同，如 *eka* 是代名詞；*samaya* 是字尾是 *a* 的名詞；而 *śrāvastī* 是字尾為 *i* 的名詞。

在經文裡，在 *Śrāvastyām* 的前一個字是 *Bhagavān* 世尊，由於 *Śrāvastyām* 是緊跟其後，使 *Bhagavān* 的最後一個母音受了 *Śrāvastyām* 的第一個字母 *ś* 影響，使其發音有所改變，在書寫梵文時就要顯出它的改變，所以使原有的 *n* 字 ण् 改成 णि 字 ण् : भगवाञ्श्रावस्त्याम्, ञ् 是 *ñśr* (ण् 是 णि, श् 是 *ś*, र् 是 *r*) 三子音合併而成的寫法。符號不必用於這裡；因為音



阿彌陀佛像（上人從東北時期隨身攜帶供養）
Amitabha Buddha Image (Beginning when he was in Manchuria, the Venerable Master always carried this image with him and made offerings to it.)



的寫法，就表示子音後沒有母音，同樣的，寫 *sty* 時，是 स्त्य 由 स् *s* 加上 त् *t*，再加上 य् *y* 而成的。（一）

印度，有一度分成幾個國家，而舍衛國是 *Kośala* 國的首都，座落於 *Aciravati* 河的河岸。它是三個主要通商路線的集會點，是個很重要的商業、宗教的中心，人們說這個城市是「擁有一切」（二），佛陀在舍衛國的時間很多，包括廿五次結夏安居，講說了上百部的經典，其中包括我們現在學習的 *सुखावतीव्यूहसुत्तम्*。

菩
提
樹

Sukhāvatīvūha we now read

सुखावतीव्यूहसुत्तम्

Notes:

¹ The entire Sanskrit alphabet appeared in issues 330 and 331 of Vajra Bodhi Sea.

² The Pali expression, *sabbam atthi* is the equivalent of the Sanskrit *sarvam asti*, "It's got everything." The Pali expression is used to explain the name of the city in Pali, *Sāvatthi*. Some say that the sage *Savattha* lived there, and that the city which grew up around his religious center took its name from him.

³ Answers to last issue's quiz: *Tathāgata*, *Arhat*, *Samyaksambuddha*, (correct to: संयक्संबुद्ध).

備註：

（一）梵文字母，請參閱 330 和 331 期。

（二）巴利文中 *Sabbam atthi* 和梵文的 *Sarvam asti* 一樣意思是「它擁有一切」。在巴利文，是用來形容一城市 *Sāvatthi*。有人說一位聖者名叫 *Savattha* 住在那裡，漸漸的，那地方，環繞著他的宗教中心而成長，所以以他的名字為域名。

（三）上一期的答案：*Tathāgata*, *Arhat*, *Samyaksambuddha*，（改成 संयक्संबुद्ध）。

梵文課

Sanskrit Lesson #10

比丘尼恒賢 文 by Bhikshuni Heng Hsien
比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi
續第 339 期 Continued from Issue 339

विहरति स्म *Viharati sma*. “Dwelt.”

With these words, the first phrase of the *Amitābha Sūtra* is complete. It reads:

एवं मया श्रुतमेकस्मिन्समये

Evaṃ mayā śrutam ekasmin samaye

“Thus I have heard at one time

भगवाञ्श्रावस्त्यां विहरति स्म।

Bhagavāñ Śrāvastyāṃ viharati sma.

the Honored One dwelt at Śrāvastī.”

Notice that when the word *Śrāvastyāṃ* occurred alone, the final *ṃ* was written in full, but now, with a consonant directly following, it's reduced to a single dot.

विहरति *viharati*, should remind the reader of another Buddhist word, विहार *vihāra*, and in fact they are related. *Viharati* is a verb which means “he dwells”; *vihāra* is a “dwelling place,” the Buddhist word for monastery. The verb *viharati* also means to “wander,” “roam,” or “walk,” and the meaning “dwell” is active: “dwelling” in the sense of passing time.

Vihāras were at first just way-stations, places where the Sangha passed the night. The first disciples of the Buddha were all wanderers, staying long in one place only for the compulsory rain retreat.

The word *vihāra* seems to have also been used for a central area where Bhikṣus walked and meditated, around which eventually individual huts or cells were grouped. *Vihāras* gradually evolved into permanent dwellings, real monasteries, and the walking area became the central Buddha Hall. These were India's first temples, from which all the others were inspired.

Vihāra also occurs in a well-known Buddhist list, the Four ब्राह्मविहार *Brāhmavihāra*, or “Pure Stations,” also called the

विहरति स्म *Viharati sma*. 在。

這些字，使《阿彌陀經》的第一段得以完整。全段是

एवं मया श्रुतमेकस्मिन्समये

Evaṃ mayā śrutam ekasmin samaye

「如是我聞，一時

भगवाञ्श्रावस्त्यां विहरति स्म।

Bhagavāñ Śrāvastyāṃ viharati sma.

佛在舍衛國。」

是否注意到，當 *Śrāvastyāṃ* 單獨出現時，字尾 *ṃ* 是全型出現；但當其後面一個字的字首是子音時，*ṃ* 就縮成一個點而已。

विहरति *viharati*, 這個字可提醒讀者另外一個佛教名詞 विहार *vihāra*, 而事實上，這兩者是相關的。*Viharati* 是動詞，意思是：「他住在」；而 *vihāra* 是名詞「住處」，在佛教來說就是寺院。動詞 *viharati* 也有漫遊、徜徉、走路的意思，這個「住」字含有活動的意義；名詞的「住」字則有暫時的意味。

Vihāras 起初只是個歇息站，供僧人們經過住一晚。佛陀最早期的弟子，都是四處漫遊，只有必要的結夏安居時，才長時間地停留在一個地方。

Vihāra 同時也用於比丘們經行或打坐的中心點，最後成為各茅舍聚集之處。

所以 *vihāras* 慢慢地變為永久的住處，成為寺院；而經行的部分則成為佛堂。這也是印度寺廟的開始，從此他處亦開始倣效。

Vihāras 同時也出現在有名的佛教名詞，四梵住 ब्राह्मविहार *Brāhmavihāra* 或 अप्रमाण

Four अप्रमाण *apramāṇa*, “Unlimiteds.” They are:

मैत्री *Maitrī* kindness;

करुणा *Karuṇā* compassion;

मुदिता *Muditā* being glad;

उपेक्षा *Upekṣā* indifference.

These are four attitudes adopted by the cultivator in response to states. Each pairs off with and counters the excess in a given situation, returning it to the Middle Way. Kindness counters hatred; compassion dilutes exasperation; gladness is an antidote to jealousy; and indifference counteracts love. Meeting each state with the appropriate *vihāra*, you are not moved or turned, but “dwell.”

स्म *sma*, is a particle, an “empty word,” which puts a verb in the past tense, but does not cut off the notion of continuing through time. *Sma* plus the present tense *viharati* suggests that, although living beings perceived the Buddha’s dwelling at *Śrāvastī* as a concrete past event, the Buddha also permanently dwells in all places at all times.

विहारे विहारिणो विहरन्ति स्म।

Vihāre vihāriṇo viharanti sma.

“In the *vihāra* the wanderers dwell.”

apramāṇa, 四無量心：

मैत्री *Maitrī* 慈

करुणा *Karuṇā* 悲

मुदिता *Muditā* 喜

उपेक्षा *Upekṣā* 捨

當修行人遇到境界時，就用四種態度來對治，以便使其走入中道。慈，可抵制怨恨；悲，能融銷憤怒；喜，是化解嫉妒；捨，則對治情愛。用適當的 *vihāra* 來面對你的境界，你就不會被境界轉，而能「不動」——「住著」。

स्म *sma*, 是連接詞，是「空字」將現在式的動詞轉到過去式，但仍保留時間繼續的概念。所以 *sma* 加上現在式動詞 *viharati* 這意思就是說，雖然眾生認為佛住在舍衛國確實是過去的事，但佛陀在任何時間都是遍一切處的。

विहारे विहारिणो विहरन्ति स्म।

Vihāre vihāriṇo viharanti sma.

漫遊者住在寺院裡。

梵文第十一課

Sanskrit Lesson #11

比丘尼恒賢 文 by Bhikshuni Heng Hsien
比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

विहरति स्म *Viharati sma* He dwelt
(Part Two)

Every Buddhist sūtra indicates the place where the Buddha spoke it, and the verb used is generally *viharati sma*, he dwelt. One of the meanings of Sanskrit is put together, and a Sanskrit word like *viharati* may be analyzed as put together from various sub-parts. These are not independent words, but meaning elements, formative elements, and function markers. These sound like forbidding technical terms, but actually a meaning element is just a part of a word which suggests an idea, thereby filling out that word's meaning. A formative element fills out the form of the word, forming various stems, to which are added function markers. Function markers show how the word is used in its sentence in relation to the other words.

The central meaning element of a word is called its root, which in Sanskrit is called *dhātu*, more precisely translated as realm. A root is really just a convenient way to describe what words, for example *viharati*, *vihāra*, and *vihārin* (he dwells, dwelling and dweller) have in common. In English we would say the root is dwell, but in Sanskrit it is not even a full word that ever occurs by itself. The root of these three words is the syllable *hr*, which is transformed into whole words, perhaps by expanding to either *har* or *hār*, and by gathering in other parts of words such as *vi-*, *-a-*, *-ti*, *-a*, or *-in*.

The root *hr* acts as a seed syllable, suggesting a fundamental idea of take, or carry *Vi-* is a meaning element, but not a root. It is pre-fixed before the root and adds the notion of division, distribution or expansion to the meaning take of *hr*. *Vi- -hr* together mean distribute. The words that come from these elements however often stretch this sense in common speech: to distribute oneself through space is to wander, travel, roam, while to distribute oneself through time is to pass time and hence to dwell. Here opposite meanings come from the same basic elements, for we don't ordinarily think to go is like to stay. This involves two factors, the original meanings of basic elements, and the customary use made of whole words. In English this is also true, but we are not as consciously aware of the parts of which our words are made as were the Sanskrit speaking Indians.

To form *viharati*, *hr* expands to *har*; *-a-* is a formative

विहरति स्म *Viharati sma* 他住在
(第二部份)

每部佛經都指出佛說那部經的地點，而所用的動詞大都是 *viharati sma*，「他住在」之意。梵文 Sanskrit 其中一個意義為集聚，而分析梵文字 *viharati* 時就像許多小部份集聚成一個字。這些都不是單獨的一個字，而是意義要素、造字要素（接頭語、接尾語）以及功能記號（如前置詞、助動詞等）這聽起來是艱難的專有名詞。事實上，意義要素只是字的一部份，它提供一個意思，以至使字的意思完整。而造字要素，使字的型態完整，而造出各種不同的語幹。功能記號是顯示一句中，一個字與其他字之間是如何的運用。

一個字的最重要的要素，我們稱之為「根」，在梵文為 *dhātu* 較準確翻譯應稱之為「界」字根。其實是一個較方便的方法來形容這個字，如 *viharati*, *vihāra* 和 *vihārin*（他住在、住處、住者）都有共同點，在英文我們會說字根是 dwell（住），但在梵文裡根本就不是一個完整的句子。這三個字的字根是一個音節 *hr*，當擴展它成 *har* 或 *hār* 然後再加上其他部分的字如 *vi-*, *-a-*, *-ti*, *-a*, 或 *-in* 等才形成一個完整的字。

hr 字根就好像一個種子音節，基本上意思是「拿」或「帶」，*Vi-* 是意義要素，不是根，而是加在字根前，於是使字根 *hr* 「拿」擴展其意義成為「散佈」。有此要素的字往往都帶有延伸的意味。如將自己散佈到各處，那是「漫遊」、「旅行」、「徜徉」；如將自己散佈到時間內，那是「經過時間」或「渡日子」，以至成為「住」。所以在這裡兩個相反的意義的字，卻來自同一個要素。因為一般來說，我們不會認為「去」和「留下」是一樣的，這裡包含兩個要因，基本要素的原意和整字的習慣性使用法。在英文裡也有這種情形，但我們不像講梵文的印度人，那麼準確地知道我們的字是由那些部分形成的。

要形成 *viharati*，由 *hr* 擴展成 *har*；而 *-a-* 是造字要素，使其成為現在式的語幹，而 *ti* 是功能記號，代表著 he, she, 或 it,

(Continued from page 25)

element making up the present stem, *-ti* is a function marker which contains the subject *he, she, or it* as needed. The word

सम *sma* after *viharati* was discussed before. It takes the whole situation set forth in the present tense and shifts it to the past.

This lesson has introduced the concept of a root. Remember it is nothing that exists alone, but merely a notion useful in analysis, empty of substance with no independent existence.

धातुरधातुर्तस्माद्धातुरुच्यते ॥

Dhātur adhātur tasmād dhātur ucyate.

A root is no root so it is called a root .

Try to analyze the following verbs:

1. पश्यति *paśyati*, he sees.
2. मुञ्चति *mucati*, he frees.
3. व्यवलोकयति *vyavalokayati*, he contemplates at ease.

(接第25頁)

第三人稱單數，而在 *viharati* 字後的 *सम sma*，前面已討論過了，把現在式的動詞改成過去式。

這一課介紹了字根的概念，記住沒有一樣東西是獨立生存的，它只是在分析上為一個有用的觀念，空虛的本體是無法獨立存在的。

धातुरधातुर्तस्माद्धातुरुच्यते ॥

Dhātur adhātur tasmād dhātur ucyate.

一個根是沒有根，所以名之為「根」

試分析以下的動詞：

1. पश्यति *paśyati* 他看見
2. मुञ्चति *mucati* 他釋放
3. व्यवलोकयति *vyavalokayati* 他觀自在

梵文第十二課之一

Sanskrit Lesson #12 (Part One)

比丘尼恒賢 文 by Bhikshuni Heng Hsien
比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

जेतवने ऽ नाथपिण्डदस्यारामे

Jetavane'nāthapiṇḍadasyārāme

in the Jeta Grove, in the Garden of Anāthapiṇḍada

Continuing to set the scene for the *Buddha Speaks of Amitābha Sūtra*, Śākyamuni Buddha's disciple Ānanda says, जेतवने *Jetavane*. It was in the Grove which formerly belonged to Prince Jetṛ, 2 or 3 miles south of the great city Śrāvastī, that the Buddha spoke this Sūtra.

अनाथपिण्डदस्यारामे, *Anāthapiṇḍadasyārāme*. Anāthapiṇḍada, worthy banker of the city Śrāvastī, purchased this grove from the King's son, Prince Jetṛ, in order to present it to the Buddha and his disciples as a site for a *vihāra*. (1)

The Prince's price was enough gold coins to cover the ground; not expecting it to be met, he originally had no intention of selling the grove. Once the ground was covered, however, the Prince was unable to default on the verbal contract, for a sovereign's word must stand.

"But you haven't at any rate covered the trees," he said. "You, Anāthapiṇḍada, may give the Buddha the ground, but the trees will be my gift." Consequently the वन *vana*, grove, is named the *Jetavana* after the Prince (*Jetṛ* becomes *Jeta* in a compound word), and the आराम *ārāma*, garden, within the grove is called Anāthapiṇḍada's Garden.

वने *vane*, and आरामे, *ārāme*, each end in *-e*, which marks the function of location and translates *in*. Words like *vana-* and, *ārāma-* with stems in *-a* all take the ending *-e* to translate *in*, *at*, *on*. (2)

The gifts are named after the two donors in two different ways in Sanskrit, by using either one long word or two. *Jetavana*, the Jeta Grove, is all one word, but can be analyzed as the grove of Jetṛ or as Jetṛ's Grove. *Anāthapiṇḍadasyārāma*, Anāthapiṇḍada's Garden, is two words, *Anāthapiṇḍadasya* and *ārāma*, which are written as what looks like one word. That is because the *-a* at the end of *Anāthapiṇḍadasya* combines with the *ā* which begins *ārāma*, to give the one sound *-ā*. *Anāthapiṇḍada* is the stem of the donor's name, and the ending *-sya* the function marker of possession, used by all nouns with stems in *-a* to translate *of*.

(Continued on page 43)

जेतवने ऽ नाथपिण्डदस्यारामे

Jetavane'nāthapiṇḍadasyārāme

祇樹給孤獨園

我們再繼續看《佛說阿彌陀經》，釋迦牟尼佛的弟子，阿難尊者說 जेतवने *Jetavane*，這是佛講這部經的地點，為一座落於舍衛國大城南方二至三哩路程的樹林，原是由祇陀太子所有。

अनाथपिण्डदस्यारामे *Anāthapiṇḍadasyārāme*. Anāthapiṇḍada，是舍衛國大富翁給孤獨長者向祇陀太子買下的樹林，供養佛及諸弟子一個住所 *vihāra* (註1)，

太子原不想賣，所以開價要長者把金磚鋪滿園地。原以為他辦不到，沒想到長者回家將所藏金磚鋪滿園地，太子在「君無戲言」之下，只好答應了。

他說：「但是樹林部份沒鋪到，所以長者你供佛園地，而樹的部份算我供佛的。」

於是 वन *vana* 樹林是用祇陀太子的名字 (*Jetṛ* 在複合字裡成為 *Jeta*)；樹林內的 आराम *ārāma* 花園則用給孤獨長者的名字。

वने *vane* 樹林和 आरामे *ārāme* 花園兩個尾音都是 *-e*，其功能是個地點的記號，所以翻成「在」。字如 *vana-* 和 *ārāma-* 字的語幹為 *-a* 字都是用尾音 *-e* 來表示英文中的 *in*, *at*, *on*。(註2)

這供養是用二位檀越的名字，在梵文用二個不同的方法來顯示。*Jetavana* 祇樹是一個字，可說是「祇陀之樹林」；而給孤獨園 *Anāthapiṇḍadasyārāma*，「給孤獨之花園」是兩個字「*Anāthapiṇḍadasya*」和「*ārāma*」，看起來像一個字。

因為 *Anāthapiṇḍadasya* 的尾音 *-a* 和 *ārāma* 的字首 *-a* 合起來成一個 *-ā* 音。*Anāthapiṇḍada* 是長者名字的語幹，尾音 *-sya* 是表示持有的功能記號，所有 *-a* 語幹的名詞都是用這尾音，英文翻成 *of*。

(轉接第43頁)

The sign ऽ after जेतवने *Jetavane* in the Sanskrit writing above acts as an apostrophe, showing that the first अ, *a-*, of *Anāthapiṇḍadasya* is lost in pronunciation after the final *-e* of *Jetavane*.

ऽ always stands for a lost short *a-*.

Moreover the names of the Prince and Minister may also be analyzed into meaningful parts, and this we shall do next time.

Notes:

- (1) "Dwelling." See *Vajra Bodhi Sea*, No. 352 (Sept. 1999).
- (2) See *Vajra Bodhi Sea*, No. 337 (June 1998).

Analysis of last lesson's verbs:

Paśyati : root *paś-* see; *-ya-* helps form the stem; personal ending *-ti*.

Muñcati : root *muc-* free; *-ñ-* and *-a-* help form the stem; personal ending *-ti*.

Vyavalokayati : prefixes *vi-* extensively and *ava-* down; root *lok-* look; stem element *-aya-*; personal ending *-ti*.

☞ To be continued

在 जेतवने *Jetavane* 之後的記號 ऽ，在梵文是一種省略符號，表示 *Anāthapiṇḍadasya* 的字首 अ, *a-* 的發音在 *Jetavane* 的字首 *e* 後被省略。

ऽ 永遠都是表示 *a-* 音的省略。

下期我們來分析太子和長者的名字，他們都具有含意。

註：

- 1) 住處。請看本刊第 352 期 (1999年9月)
- 2) 及 337 期 (1998年6月)

上一課動詞的分析：

Paśyati 字根 *Paś-* 「看」；加 *-ya-*，形成字的語幹。*-ti* 是屬人稱的尾音。

Muñcati 字根 *muc-* 「釋放」；加上 *-ñ-* 和 *-a-* 成字的語幹，屬人稱的尾音為 *-ti*。

Vyavalokayati 接頭語 *vi-* 「廣泛地」*ava-* 「下」；字根 *lok-* look 「看」；語幹要素 *-aya-*；人稱的尾音 *-ti*。

☞ 待續

梵文第十二課之二

Sanskrit Lesson #12 (Part Two)

比丘尼恒賢 文 by Bhikshuni Heng Hsien
比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

जेतवने ऽ नाथपिण्डदस्यारामे

Jetavane'nāthapiṇḍadasyārāme

"In the Jeta Grove, in the Garden of Anāthapiṇḍada"

The *ārāma*, pleasure grove or garden, where the Buddha spoke the *Shorter Sūtra of the Land of Happiness*, was located in a *vana*, wooded grove, purchased from the reluctant Prince Jetṛ. With the gold from the sale, in an amount sufficient to cover the ground of the woods, the Prince built a fabulous gateway as an entrance to the park. Anāthapiṇḍada, who had managed to buy the grove from the Prince, and thereby be the one to give it to the Buddha and the Saṅgha, also spent large sums constructing buildings on the site. Both men were credited with the gift, and so the woods are named for Prince Jetṛ, and the garden for Anāthapiṇḍada.

Jetṛ means **Conqueror**. It comes from the root *jī-*, **conquer**, to which is added the ending *-ṛ* which means **one who**. This is just like the English ending *-or*, **one who**, which is added to the root verb *conquer*. We could also call him **Victor** and say that English *Victor*, **one who wins**, comes from a root *vict-* meaning **win** with the same ending *-or*, which means **one who**. Then why is his name spelled *Je - ṛ* and not *Ji - ṛ*?

In Sanskrit each vowel has a weak, a middle, and a strengthened grade. Considering the basic sounds *a*, *i*, *u*, the middle grade of each is its characteristic (*guṇa*) aspect, *a* can't weaken any further and so the weak version of this sound is also *a*, and strengthened it is *ā*.

e (pronounced like the *ay* of English 'day'), weakens to *i* or *ī*, and strong appears as *ai* (pronounced like English 'eye').

o weakened is *u* or *ū*, and strengthened it is *au* (pronounced as *ow* in English 'vow').

Weak	middle	strong
a	a	ā
i, ī	e	ai
u, ū	o	au

Roots are usually mentioned by referring to the weak version of the vowel. In the case of *jī-*, **conquer**, this is *i*. But the ending *-ṛ* when added to the root is a moderately 'heavy' ending and

जेतवने ऽ नाथपिण्डदस्यारामे

Jetavane'nāthapiṇḍadasyārāme

祇樹給孤獨園

佛陀講這部阿彌陀經的美麗花園 *ārāma*，是座落於一樹林之內 *vana*，是祇陀太子以金磚鋪滿地的價錢很不情願地賣出。後來太子在花園的進口處，蓋了一個極壯觀的門，而購買此園地的給孤獨長者，在此地上建造許多建築物供佛與僧，所以他們兩人都有功德，於是樹林則用祇陀太子的名字，而花園用給孤獨長者之名。

Jetṛ 意思是戰勝者，它從字根 *jī*（意思是戰勝）而來，在字後面加上尾音 *-ṛ* 表示一者，就好像英文尾音 *-or* 一樣，英文 *victor*（勝利者），是從字根 *vict-*（勝利）而來，所以字尾 *-or* 也是表示一者，但為什麼它不寫成 *Ji - ṛ* 而是 *Je - ṛ* 呢？

在梵文裡每個母音有其弱級、中級、強級三種等級的音。基本音如 *a*, *i*, *u* 的中級音是它的特別形式 (*guṇa*)，*a* 無法再弱式，所以它的弱級音也是 *a*，而強化它則是 *ā*。

e（發音如英文中的 *day*）弱式它則是 *i* 或 *ī*，而強級音則為 *ai*（發音如英文中的 *eye*）

o 的弱級音為 *u* 或 *ū*，強級音則為 *au*（發音如英文中的 *vow*）。

弱	中	強
a	a	ā
i, ī	e	ai
u, ū	o	au

而字根往往是用母音的弱音，以 *jī*（戰勝）為例，它是 *i*，如果字根加上尾音 *-ṛ* 本身是算頗強的尾音，所以就用它的中級，稱之為 *guṇa*，以至於戰勝者成為 *Jetṛ* 如梵文字 जेतु。

為什麼太子取名為祇陀呢？三個原因：
1) 因為他戰勝他的敵人。

therefore calls for the middle (guṇa) grade, or e. This is why **Conqueror**, is spelled *Jeṭṭ*. जेतु

Why was the Prince given this name? Three explanations can be made:

- 1) because he conquered his enemies;
- 2) because he was born at a time when the king, his father had overcome his enemies; and
- 3) because such a name was auspicious for a member of the royal line.

Loyal to the Buddha to the end, the Prince was killed by his own half-brother for refusing to participate in the massacre of the Buddha's clan. Since the Buddha spoke numerous sūtras in the Jeta Grove, Prince Jeṭṭ's name is well-known to students of the sūtras.

- 2) 因為當他出生時，他的父王戰勝了敵人。
- 3) 因為皇族裡，這種名字是很吉的。

由於對佛陀的忠誠，太子不願加入殺害釋迦族的行列，以至被他的同父異母兄弟所殺。由於佛在祇樹園講了許多經典，祇陀太子的名字，成為學經者耳熟能詳的人物。



梵文第十二課之三

Sanskrit Lesson #12 (Part Three)

比丘尼恒賢 文 by Bhikshuni Heng Hsien
比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi



जेतवने ऽ नाथपिण्डदस्यारामे

Jetavane'nāthapiṇḍadasyārāme

In the Jeta Grove, in the Garden of Anāthapiṇḍada

अनाथपिण्डद, *Anāthapiṇḍada*, wealthy Śreṣṭhin of Śrāvastī, was a great Dharma-protector at the time of the Buddha. His personal name was सुदत्त, *Sudatta*, but he was always called Anāthapiṇḍada, "Feeder of the Destitute," because of his great beneficence. श्रेष्ठिन् a *śreṣṭhin*, was a cross between a banker and an elder—something like an enlightened financier. Often engaging in trade himself, the *śreṣṭhin* controlled a great deal of wealth, and might serve as advisor to the local government, perhaps heading up the local guilds as well. It was a highly respected position.

Anāthapiṇḍada first heard of the Buddha while on business in the city राजगृह *Rājagṛha* which means "King's House." His brother-in-law, a *śreṣṭhin* in that town, was making lavish preparations to entertain the Saṅgha to a meal. Elated upon hearing what a Buddha was, and too overwhelmed to sleep, Anāthapiṇḍada set out before daybreak. Guided by light emitted by the Buddha and aided by the 'spontaneous' opening of the city gate, he proceeded to the Sītavana, "Cold Grove," outside the city where Śākyamuni Buddha was meditating. Gods manifested who three times circumambulated then bowed in reverence to Śākyamuni Buddha to show Anāthapiṇḍada what he ought to do. Immediately converted, Sudatta attained the first fruit of an Arhat, called श्रोत ऽ आपन्न *Śrota'āpanna*, "Stream-winner." His first act was to invite the Saṅgha to a meal. Anāthapiṇḍada then asked the Buddha to spend the summer rain retreat at Śrāvastī with all his multitude of disciples. The Buddha consented, and Sudatta bought the Jeta Grove and gave it to the Buddha, constructing a great *vihāra*, "dwelling," there for the community of Bhikṣus.

Anāthapiṇḍada not only fed 100 Bhikṣus daily at his home, but 500 places were always ready for the needy and for guests. He went twice daily to see the Buddha when the Buddha was in town, but never pestered the Buddha with questions or expected teaching in return for his many gifts. The Buddha, however, frequently spoke Dharma for

जेतवने ऽ नाथपिण्डदस्यारामे

Jetavane'nāthapiṇḍadasyārāme

祇樹給孤獨園

अनाथपिण्डद, *Anāthapiṇḍada*, 舍衛城的一位有錢的長者，佛陀時代的大護法，他本名叫須達多，但是由於他的善行，大家都叫他給孤獨者。

श्रेष्ठिन् *śreṣṭhin*, 意思為長者，居於銀行家與老者之階，有點像開悟的財政家，自己擁有事業，是極富有的人。有時也做當地政府的顧問，以及慈善事業，是個頗受尊重的職位。

給孤獨長者第一次聽到佛的名字，是在他的親戚家，王舍城的長者。這親戚正在準備豐盛的午餐，以備供養僧團，當他聽到佛是誰時，興奮得無法睡覺。

他就在天亮前起身，由佛光的指引，以及城門的自動打開，他來到了佛靜坐的地方，竹林精舍，然後有天人化現，頂禮佛足、右繞三匝來教他禮節。於時，須達多長者馬上證得初果，名之為須陀洹果 श्रोत ऽ आपन्न *Śrota'āpanna*，「入流」。他也要邀請僧團來應供，並且請求佛陀以及弟子們到舍衛國來結夏安居。佛陀答應了，於是須達多買下祇園來供養佛，並且蓋造了很大的地方給比丘僧團住的住處 *vihāra* 給孤獨長者。

不但每天在他家裡供養一百比丘，他有五百個地方，可隨時布施窮人和招待客人。當佛在城裡時他每天去見佛兩次，但從來沒有拿什麼問題麻煩佛陀，或企望什麼教導以為回報，而佛陀常為他說法，教導他男、女居士的正當舉止。他全家不但奉上財富，也遵守規矩，嚴守五戒：不殺、不偷、不邪淫、不妄語、不飲酒。

अनाथ, *anātha* 意思是「無主」

him, instructing him in the conduct appropriate to Upāsakas and Upāsikās, men and women lay disciples. Offering up their conduct as well as wealth, Sudatta's whole household kept the five lay precepts of no killing, no stealing, no sexual misconduct, no false speech, and no intoxicants.

अनाथ , *anātha*, means "lord-less," that is, one who has no patron or protector. The prefix *a-* means "un-" or "-less," and *nātha* is a lord. A पिण्ड *piṇḍa*, is a ball of food, especially one of rice, the staple food of India then as now. This refers to the Indian manner of eating with one hand, without the use of forks or spoons. Each mouthful is first formed into a *piṇḍa* with the fingers, then eaten from the hand. The final *-da* of Anāthapiṇḍada means "giver," and so the name reads "Giver of Balls of Rice to Those Who Lack Protectors," or simply, "Feeder of the Destitute."

Anāthapiṇḍada gave on such a vast scale to the Buddha and the Saṅgha that eventually his entire wealth was gone. Living on sour gruel and bird seed he still continued to give. Upon his death he was reborn in the Tuṣita Heaven with a lifespan equal to that of Śakra, Lord of the Gods. In a previous life Anāthapiṇḍada had vowed to be chief Dharma-protector to a Buddha, and in this lifetime he had seen his vow fulfilled.

☞To be continued

，是說人沒有保護者，字首 *a-* 是「無」的意思，*nātha* 是主，पिण्ड *piṇḍa* 是一搏食，尤指米飯，過去和現在的印度人，吃飯時用手而不用湯匙或叉子。每吃一口前，先用手捻成一團 *piṇḍa*，然後才送進嘴裡。尾音 *-da* 意思是給者，所以整個意思是「給無主者一搏米食的人」，或簡單說是「貧困人的給食者」。

給孤獨長者，無限量的供養佛與僧，到最後用盡他的全部財產，當他窮到只吃酸粥與鳥食時，他還是繼續供養。他死後往生到兜率天上，與釋桓天子的壽命一樣長。過去生中，給孤獨長者曾發願要為佛陀的大護法，而今生他似乎已滿了他的願望。

☞待續



Special Feature 專文介紹

Sanskrit Lesson #13 梵文第十三課

By Bhikshuni Heng Hsien 比丘尼恒賢 文
Chinese translation by Bhikshuni Heng Yi 比丘尼恒懿 中譯



महता भिक्षुसङ्घेन सार्धम्

mahatā bhikṣusaṅghena sārdham

Together with a great community of Bhiksus

In the Prologue to the *Sūtra of the Land of Happiness*, which describes the Paradise of the Buddha Amitabha and the Dharma door of reciting the Buddha's name to be reborn in *Sukhāvatī*, after the initial establishments of faith, hearing, time, place and host, we now come to the sixth and final one, the assembly. Who made up the assembly, the audience, when Śākyamuni Buddha spoke this *Sūtra*?

महता *mahatā* means great. The stem of the word is महन्त् *mahant*, which has a weaker form महत् *mahat* (without the *n*) in some functions, such as the one discussed here. The ending *-ā* is the function marker and it translates with. The same *-ā* is was seen earlier in the phrase एवं मया श्रुतम् *evaṃ mayā śrutam*, Thus by me was heard, where it translated by. The function indicated is the means by which or whom something else is done, with what or whom. Just as in English, with can have two meanings:

- (1) by means of; and
- (2) in the company of.

The same Sanskrit ending represents these two meanings. Here the sense is that of (2), in the company of. *Mahatā* and the compound word *bhikṣusaṅghena* both depend upon the final word *sārdham* which causes them to take this ending.

भिक्षु *Bhikṣu* is a Buddhist who has left the home life. The word is based upon the root *bhikṣ-* which means to seek a share, referring to the fact that those who have left home in the Buddhadharma depend upon the gifts of others for their food. At the time of the Buddha, and in many Buddhist countries still today, the Bhiksus go begging daily from house to house until they obtain food. Some follow the recommended practice of seeking only up to seven houses in a row, then stopping even if

महता भिक्षुसङ्घेन सार्धम्

mahatā bhikṣusaṅghena sārdham

與大比丘衆

在描述極樂世界和念佛法門的《阿彌陀經》裡，現在我們來到序言中六成就中最後的衆成就。當釋迦牟尼佛講說此經時，誰是講經法會的大衆呢？
महता *mahatā*意思是「大」語幹是 महन्त् *mahant*，在有些用法上是用它較弱式的 महत् *mahat*（沒有 *n*）如這期我們所要討論的。字尾 *-ā* 是功能記號，翻成「與」英文是 with，前面提到的段句中也有同樣的字尾 *-ā*，एवं मया श्रुतम् *evaṃ mayā śrutam*，「如是我聞」。

其功能是某些事情是由某人或依某事，與某人或某事而成。就好像英文中的「with」字也有二個意思：一是「藉由」；二是「與」。在這裡是「與」的意思。*Mahatā*和複合字 *bhikṣusaṅghena* 都是依著最後一個字 *sārdham* 都有這個 *-ā* 字尾。

भिक्षु *bhikṣu* 比丘是出了家的佛教徒，其字根 *bhikṣ-* 意思是「乞求」，表示那些出家人的飲食是依靠別人的供養。佛在世時，許多佛教國家的比丘們每天到民家逐戶乞食，有的到現在還如此。有些一天只向七戶人家依次乞食，若沒有乞到食物，他們也停止不再乞食。這比日中一食的苦修層次更高。

這個字根 *bhikṣ-* 是另一個字根 *bhaj* 的語尾變化，其意思是「有一份」或「吃」。在梵文裡由尾音改變大部份是 *ikṣ* 和 *u* 可使字根的含意有了「希望」或「乞求」之義。這裡 *bhikṣ-* 就是「乞求」*bhaj* 也就是「乞求有一份」，然而並非比丘們去求食，他們只是安靜的拿著他們的鉢，站在房子前面，如果沒人供養他們就走開。

no offering has been made. This renders the Buddhist practice of eating only once a day at noon even more ascetic.

The root *bhikṣ-* is a variation of another root *bhaj-* which means to **have a share** or **eat**. By certain sound changes, mainly involving *-ikṣ-* and *-u*, Sanskrit can form words which mean to wish or seek to do whatever the basic root implies. Here *bhikṣ-* means **to seek to bhaj-**, **to seek to have a share**. It is not the case however that a Bhikṣu asks for food. He stands silent and composed before a house holding out his bowl, and if no one gives him food he goes away.

सङ्घेन *Saṅghena*, is the word *Saṅgha*, which means **community**, with the ending *-ena* which means **with**. The articles **a** and **the** do not exist as such in Sanskrit. Previously the ending *-ā* meant **with**. *-ena* has the same function as *-ā*, but has a different shape, and is used with all singular nouns whose stem ends in *-a* to translate **with** or **by**. *Saṅgha* often refers to the third member of the Triple Jewel: the Buddha, Dharma, Saṅgha.

सार्धम् *Sārdham*, means **together with** or **in the company of**, and calls for the **with** case ending function marker on the words it governs. The words so governed come before *sārdham* in Sanskrit, while in English we say **together** first.

The total phrase means **together with a large Bhikṣu-community**. The Buddha is in the Jeta Grove together with these monks, the Bhikṣus have the same teacher, the Buddha; they live in the same place; they study the Buddhadharma together; they will all produce the same resolve for Enlightenment; they will all open the same wisdom, and together realize Buddhahood...six reasons why it says सार्धम्

☞To be continued

सङ्घेन *Saṅghena*, 是僧伽 *Saṅgha*，意思是團體，字加上尾音 *-ena* 便有「與」的意義在內。梵文裡沒有冠詞，如a 或 the。前一字尾音 *-ā* 意思也是「與」所以 *-ena* 和 *-ā* 有同樣的作用，只是有不同的外形。所有語幹字尾 *-a* 的單數名詞都是用這個尾音 *-ena*。意思是「與」或「以」*Saṅgha* 常被用於名詞三寶中的第三成員。佛，法，僧中的僧。

सार्धम् *Sārdham* 意思是與.....一起，它支配其受詞有「與」的尾音變化。梵文裡這些尾音變化在 *Sārdham* 動詞字之前。在英文則會先說 together「一起」。

整句的意思是「與大比丘眾」。佛陀是在祇園與這些比丘們一起；比丘們以佛陀為他們共同的老師；他們住在同一個地方；一起學習佛法；也同樣發心要開悟；他們將開發同樣的智慧，一起成佛道……這六個理由說他們是居住於 सार्धम्。

☞待續



Sanskrit Lesson #14 (Part One)

梵文第十四課之一

By Bhikshuni Heng Hsien 比丘尼恒賢 文

Chinese translation by Bhikshuni Heng Yi 比丘尼恒懿 中譯



अर्धत्रयोदशभिर्भिक्षुशतैर्

Ardhatrayodaśabhir Bhikṣuśatair
twelve-hundred-fifty Bhikṣus

The text presented in the last lesson established the assembly in which the *Shorter Amitābha Sūtra* was spoken: महता भिक्षुसङ्घेन सार्धम् *mahatā bhikṣu saṅghena sārdham*, together with a great gathering of Bhikṣus.

Now the text continues: अर्धत्रयोदशभिर्भिक्षुशतैर् *ardhatrayodaśabhir bhikṣuśatair*, twelve-hundred-fifty Bhikṣus, further characterizing the *Bhikṣu-saṅgha* by giving the number of Bhikṣus that made it up. In this lesson we will see something of the workings of Sanskrit numbers, and be introduced to two varieties of endings for the now familiar "with" case, those used in the plural.

Very literally the phrase breaks down this way: *minus-half-three-tens-with Bhikṣu-hundreds-with*. With is called for by the preposition *sārdham* which occurred in the previous phrase and which means **together with**.

-bhir -air These are the two possible endings in the plural which are translated as **with**. The final *-r* really represents an *-s*, and so in their basic form the endings are:

-bhis -ais The final *-s*, however, is pronounced in various ways, depending on the following sound, and these endings might also show up as:

-bhiḥ -aiḥ You want to be able to recognize them in the midst of their transformations.

In classical Sanskrit, *-bhis* is used with all nouns except those whose stem ends in *-a*, which take *-ais*. However, in popular speech, which Buddhist teachings reflect, *-bhis* may be used with any noun, and here it is added to the word *daśa* even though *daśa* has a stem in *-a*.

(Continued on page 23)

अर्धत्रयोदशभिर्भिक्षुशतैर्

Ardhatrayodaśabhir Bhikṣuśatair
一千二百五十比丘

上一課教 *mahatā bhikṣu saṅghena sārdham*, 與大比丘衆 महता भिक्षुसङ्घेन सार्धम् 使短本《阿彌陀經》的衆成就成立了。現在的經文則繼續 अर्धत्रयोदशभिर्भिक्षुशतैर् *ardhatrayodaśabhir bhikṣuśatair*, 「一千二百五十比丘」, 給比丘衆一個數目。這一課我們會學到梵文數字, 並且也介紹我們已熟悉的「與」格的另外兩個不同的尾音變化, 他們是用在複數上的。

-bhir 和 **-air** 這兩個是「與」意裡兩個可能的複數尾音變化。字尾 *-r* 其實是代表 *-s* 所以他們的基本字型是 *-bhis* 和 *-ais*, 但是字尾 *-s*, 會因為其下一個字音的不同, 而發不同的音。所以有時會有 *-bhiḥ* 和 *-aiḥ* 的尾音出現。但你必須要知道其中的變化。在古典梵文裡, 除了語幹的字尾是 *-a* 用 *-ais* 之外, *-bhis* 是用在所有的名詞裡。然而在一般的談話中, 如佛教的教導, *-bhis* 則可用在任何名詞中。所以這裡 *daśa* 雖然是字尾 *-a* 也加上 *-bhis* 的尾音。

अर्ध *ardha* 意思是「一半」你必須要知道, 在構成數字一千二百五十時, 這個一半是要減去的。

त्रयस् *trayas*, 意思是「三」數字, 「三」是 *tri-*, 在名詞的尾音裡 *trayas* 尾音 *-as* 表示是主詞裡的尾男性的複數。

(轉接第 23 頁)

अर्ध *ardha*, means half. In making up the number 1250, you must understand that this half is a quantity to be subtracted.

त्रयस् *trayas*, means three. The number three is त्रि *tri-*, and takes endings like a noun. *Trayas* is plural masculine in the subject function. The ending *-as*, which indicates all this, is itself pronounced and written *-o* before the following sound, as frequently happens to final *-as*. Did you think that Sanskrit was easy?

दश *daśa*, means ten. *Trayodaśa* means three plus ten, or thirteen, but *ardha*, half, is subtracted, and so *ardhatrayodaśa* amounts to thirteen minus-half or twelve and one half. As if this were not bad enough, the whole compound word is then used to multiply the following word which is made up of : भिक्षु *Bhikṣu*, which means a Buddhist monk, and शत *śata*, which means a hundred. Multiplying one hundred by twelve and one half, we come out with twelve-hundred fifty monks in all.

These 1250 Bhikṣus followed the Buddha wherever he went, so great was their gratitude to the Buddha for teaching living beings. Whenever the Buddha spoke Dharma they were present to protect the Dharma Assembly, even though they already understood the teaching.

☞To be continued

但在這裡它又發音成 *-o* 字。是因為它後面的字使它改變 *-o* 音。尾音 *-as* 常有這種情形發生。所以你想梵文容易嗎？

दश *daśa* 是「十」； *Trayodaśa* 是「十三」，但 *ardha* 是「一半」要減去，所以 *ardhatrayodaśa* 成為「十三減半」或「十二加半」，然後整個複合字是要來乘上下一個字，以成為比丘 भिक्षु *Bhikṣu* 的數目。शत *śata* 是「一百」將十二加半乘上一百則成為一千二百五十比丘。

這一千二百五十比丘隨佛遊化。即使他們對佛所說的道理已明白了，他們也都參加和護持佛說法的法會。

☞待續

Sanskrit Lesson #14 (Part Two)

梵文第十四課之二

By Bhikshuni Heng Hsien 比丘尼恒賢 文
Chinese translation by Bhikshuni Heng Yi 比丘尼恒懿 中譯



अर्धत्रयोदशभिर्भिक्षुशतैः

ardhatrayodaśabhir Bhikṣuśataiḥ
twelve-hundred-fifty Bhikṣus

When Śakyamuni Buddha spoke the *Sukhāvatī Sūtra*, a *mahā bhikṣusaṅgha*, a great Bhikṣu community, *ardhatrayodaśabhir Bhikṣuśataiḥ*, composed of 1250 Bhikṣus (1) was with him. There were others besides these Bhikṣus in the Assembly, but since these disciples of the Buddha had transcended the world they are listed first.

महत् *mahat*, the stem form of the word *mahā*, has three meanings:

- | | | |
|------------|--------------------|----------|
| 1) महत् | <i>mahat</i> | great |
| 2) संबहुल | <i>sambahula</i> | numerous |
| 3) श्रेष्ठ | <i>śreṣṭha</i> (2) | superior |

The *Bhikṣusaṅgha* is **great** because it surpasses all others, destroys all obstacles, and is respected by gods, kings, and great men. Bhikṣus do not bow to but are bowed to by kings and gods. It is **numerous**, made up of many members, in this case 1250. The *Saṅgha* is also **superior** because it refutes all heretical views, all ninety six non-Buddhist schools of thought.

भिक्षु *Bhikṣu*, also has three meanings:

- 1) seeker of alms food;
- 2) destroyer of passions; and
- 3) frightener of Māra.

A bhikṣu lives on offerings made to him by the faithful. This meaning of the term can be found in its root, *bhikṣ-*, **seek alms food**. (3) To the root is added a *-u* ending which roughly means **one who**; most words which mean a person who seeks something have this *-u* ending. Bhikṣu is **one who seeks alms**.

(Continued on page 28)

अर्धत्रयोदशभिर्भिक्षुशतैः

ardhatrayodaśabhir Bhikṣuśataiḥ
一千二百五十比丘

釋迦牟尼佛講說阿彌陀經時，
mahā bhikṣusaṅgha 大比丘眾 (1) 有
ardhatrayodaśabhir Bhikṣuśataiḥ 一千二百五十
人與他一起。法會中也有其他比丘，但這些
佛弟子已超越世間，所以先提他們。

Mahā 的字幹 *mahat* 有三種意思：

- | | | |
|------------|--------------------|----|
| 1) महत् | <i>mahat</i> | 大 |
| 2) संबहुल | <i>sambahula</i> | 多 |
| 3) श्रेष्ठ | <i>śreṣṭha</i> (2) | 優上 |

比丘眾是「大」因為他們超越其他的人，除滅所有的障礙，為人天、王所尊敬。比丘不禮拜王與天，而為王與天所禮。

「多」表示數量多，在此則有一千二百五十人，僧團也是優越的，因為他們辯駁所有九十六外道的邪見。

而比丘 *भिक्षु* 也有三個意思。

- 1) 乞食
- 2) 破惡
- 3) 怖魔

比丘是以信眾的供養為生，從字的字根裡可以看出這個字意 (3)。 *Bhikṣ-* 「乞食」 (在字根後面加上 *-u* 則有「者」之意，所以比丘 *Bhikṣu* 是乞食者。

(轉接第 28 頁)

In the popular spoken languages, called **Prākritis**, (4) the ends of words are often weak and final consonants especially are often lost. The *bhi-* of *bhikṣu* might then stand for what in the Classical language is the root *bhid-* cut, and the *kṣu* of *bhikṣu* for the root which in its classical form is *kṣudh-* be hungry. Although a *bhikṣu* is one who seeks for food, he is also one who cuts off hunger; that is, he cuts off all passions and afflictions क्लेशः *kleśāḥ*.

Because in popular spoken tongues final long vowels were weakened to short ones, the *bhi-* of *bhikṣu* can be said to represent the root *bhī-* fear.

In **Prākrit** a final *-am* is often pronounced as *-u*, and so the *-kṣu* of *bhikṣu* can stand for the root *kṣam-* be able. One who has left home and become a *Bhikṣu* is able (*kṣu-*) to put fear (*bhi-*) in *Māra* the Lord of Death. *Māra* knows that the *Bhikṣu* who truly commits himself to the path at the time of ordination is sure eventually to escape birth and death and attain *Nirvāṇa*. Consequently each time a *Bhikṣu* is ordained, *Māra* quakes.

☞To be continued

Notes:

- (1) See VBS 357 for full discussion.
- (2) This word should remind you of *śreṣṭhin*; see VBS 355.
- (3) See discussion in VBS 356.
- (4) See VBS 329.

在通俗的語言 **Prākritis**(4) 裡，尾字通常是弱式而且最後一個字音也常失去，所以 *bhikṣu* 的 *bhi-* 有可能是古典語中的字根 *bhid-* 「切除」，而 *-kṣu* 則為古典語中的字根 *kṣudh-* 「飢餓」，所以比丘雖然是乞食者，他也是「去除飢餓者」也就是說他除滅所有感情和煩惱 क्लेशः *kleśāḥ* .

由於通俗語言最後的長母音轉成短音，弱音，*bhi-* 也可以說是代表字根 *bhī-* 「怖」在 **Prākrit** (4) 字尾 *-am* 常發音成 *-u* 所以 *Bhikṣu* 的 *-kṣu* 也可以代表字根 *kṣam-* 「能夠」；一個出了家的比丘是能夠「*kṣu-*」使魔王害怕「*bhī-*」，魔王知道比丘在受具足戒時已決定於修道，所以必定能了生脫死而得涅槃，因此每當比丘受戒時，魔王顫抖。

☞待續

註：

- (1) 看本刊 357 期
- (2) 此字應仍為 *śreṣṭhin* ;看本刊 355期
- (3) 看本刊 356期
- (4) 看本刊 329期

Sanskrit Lesson #15 梵文第十五課

By Bhikshuni Heng Hsien 比丘尼恒賢 文
Chinese translation by Bhikshuni Heng Yi 比丘尼恒懿 中譯



अभिज्ञानाभिज्ञातैः

Abhijñānābhijñātaiḥ
known for knowledge

The 1250 Bhikṣus who continually follow Śākyamuni Buddha, and who are therefore present at the speaking of the *Amitābha Sūtra* are all अभिज्ञानाभिज्ञातैः *abhijñānābhijñātaiḥ*, known for knowledge. Notice the ending *-aiḥ* by which this particular phrase (a single compound word in Sanskrit) is made to agree with the previous noun it describes. (1)

The character ज्ञ *jñ* represents the combination of two consonants, ज् *j* and ण *ṇ*. In most instances consonant clusters clearly retain the characteristic features of the original letters, but a few, like ज्ञ *jñ*, are so commonly used that they evolve into simpler shapes. क्ष *kṣ*, the combination of क् *k* and ष *ṣ*, as in भिक्षु *bhikṣu*, is another example. Do not confuse ज्ञ *jñ* with क्ष *kṣ*.

In the text, the first word of the compound *abhijñānābhijñātaiḥ* is अभिज्ञान *abhijñāna*, a neuter noun which literally means recognition, remembrance, recollection. It consists of the prefix अभि *abhi-* which suggests either a face-to-face encounter, or superiority, and the root ज्ञा *jñā* which means to know or be aware. The word *abhijñāna* can then mean either a concrete instance of recognition or acknowledgement, or transcendental knowledge in general. In the first case the *jñāna*, knowing, is *abhi-*, face-to-face, recognition in the sense either of remembering what was previously known when confronted with it face-to-face, or of acknowledging the presence of something or someone. In the second case the *jñāna*, knowledge, is *abhi-*, superior, recognition in the sense of insight into the true nature of reality. The one Sanskrit word अभिज्ञान covers both concepts, for the highest knowledge is that of one's own Buddhature. It is never lost, but need only be faced and recognized to be known.

अभिज्ञानाभिज्ञातैः

Abhijñānābhijñātaiḥ
衆所知識

釋迦牟尼佛的常隨衆一千二百五十比丘，也在講《阿彌陀經》的法會上，他們都是 अभिज्ञानाभिज्ञातैः *abhijñānābhijñātaiḥ* 衆所知識。注意這一句（在梵文是一個複合字）的尾音 *-aiḥ* 是與其所形容的前一個字名詞一致。(1)

字 ज्ञ *jñ* 是兩個子音； ज् *j* 和 ण *ṇ* 合併而成。大部份的子音群裡還保有字的原來型態，但有一些如 ज्ञ *jñ* 因為常用所以進展成較簡單的形式，另一個例子就是 भिक्षु *bhikṣu* 的 क्ष *kṣ* 是 क् *k* 和 ष *ṣ* 合成而寫成 क्ष *kṣ*，不要將 ज्ञ *jñ* 和 क्ष *kṣ* 混淆。

這一句複合字 *abhijñānābhijñātaiḥ* 的第一個字 अभिज्ञान *abhijñāna* 是一中性的名詞，意思是「認知、記憶、回憶」。其字首 अभि *abhi-* 有兩意義，一是面對面相遇，另一是超越，而字根 ज्ञा *jñā* 則是知道或認識，所以 *abhijñāna* 可解釋為具體的認知或一般超然的知識。以具體的認知來說 *jñāna* 「認知」是 *abhi-* 「面對面的」，所以這個認知是過去已認得，現在又面對面出現而記得，或者是對某些事或某些人的出現而認知。以第二個情形超越的來說，*jñāna* 「知識」是 *abhi-* 「超越的」，對實際的真性有內在的認知。所以梵文字包含了二個意思。每個人本身的佛性是最高的知識，它永遠不失，只

The second word is अभिज्ञाते: *abhijñātaiḥ*. *Abhijñāna* ends and *abhijñātaiḥ* begins with a short *a*. The two short *a*'s fall together in one long sound *ā*, so the compound word is written *abhijñātābhijñātaiḥ*. The stem is *abhijñāta*, which means **recognized, renowned**, coming from the same elements *abhi-* and *jñā-*. ज्ञात *jñāta* is the perfect passive participle of the root *jñā-* **know**, and so means **known**. The Bhikṣus have recognized their own inherent wisdom and consequently are renowned among living beings.

One small change, that of न *na* to त *ta*, and the first word of the compound would also be *abhijñāta* instead of *abhijñāna*. Known known is what the text would then mean, the repetition indicating intensity, and amounting to **well-known**. In either case the Bhikṣus are well-known because they **know**. *Note*: (1) C.f. VBS 357 For full discussion.

☞To be continued

是要我們去面對它和認識它，它才能夠被了解。第二個字 अभिज्ञाते: *abhijñātaiḥ* 前一個字 *abhijñāna* 的字尾和 *abhijñātaiḥ* 的字首都是短音 *a*，二個短音在一起成一長音 *ā*，所以複合字寫成 *abhijñātābhijñātaiḥ*。

這個字的字幹是 *abhijñāta* 意思是為認知的，來自相同的成份 *abhi-* 和 *jñā-*。ज्ञात *jñāta* 是字根 *jñā-*「知道」的（被動）過去分詞，所以意思是「所知的」比丘們已認知他們自己本有的智慧，因此而為眾所知道。

如果我們把第一個字的 *na* 改成 *ta* 則成為 *abhijñāta* 而不是 *abhijñāna* 那經文意思則成為「所知的，所知的」如此重複，是對「所知的」加強語氣。無論如何比丘們是因為他們知道而成為眾所知識。(1) 請參考本刊357期。

☞待續



Sanskrit Lesson #16

梵文第十六課

By Bhikshuni Heng Hsien 比丘尼恒賢 文

Chinese translation by Bhikshuni Heng Yi 比丘尼恒懿 中譯

स्थविरैर्महाश्रावकैः

Sthavirairmahāśrāvakaiḥ

Elders, great Sound-Hearers

This passage of the *Smaller Sūtra on the Land of Happiness*, (the *Amitābha Sūtra*), continues to establish the Assembly for whom *Śākyamuni* Buddha spoke the *Sūtra*. Recent Sanskrit lessons have discussed the immediate disciples of the Buddha: *mahatā bhikṣusaṅghena sārđham, ardhatrayodaśabhir bhikṣusatair, abhijñānābhijñātaiḥ*, together with a great *Bhikṣu* community, 1250 *Bhikṣus*, known for knowledge. (1) It now continues, *sthavirair, mahāśrāvakaiḥ*, Elders, great Sound-Hearers.

स्थविरैः *Sthaviraiḥ*. Notice that the combination of स *s* and थ *tha*, is written स्थ *stha*. स्थ should be read *satha*, because short *a* is understood after every letter unless some symbol indicates otherwise. It is possible to write *stha* स्थ because the sign ˘ means no vowel at all follows the *s*. But the two letters are normally combined in writing just as in pronunciation to make स्थ *stha*.

Notice also that in such combinations the letter *r-* is written र- only when it begins a phrase, or when it is between vowels. Before another consonant, even if that consonant begins a separate word, र- shrinks to ˆ written above the following consonant, as in स्थविरैर्महा- *sthavirairmahā-*. After another consonant र- shrinks to ˆ, as in श्रावकैः (2) What if *r* ends a word? Then it no longer is pronounced *r*, but is written as *h*, and pronounced as an *h* followed by the same vowel sound as came before it. In स्थविरैर्महाश्रावकैः *sthavirairmahāśrāvakaiḥ* therefore, the final *h* is pronounced *hai*, so one says, *shravakaihai*. (The *ai* is that of English *aisle*; *ś* is pronounced, *sh*) If *sthavirair* has no word following it, it also is written *sthaviraiḥ*, and pronounced, *sthaviraihai*.

स्थविर *Sthavira*, means *elder*. *Sthavira-* is the stem, and the word ends in *-air* in the text because the preposition *sārđham*, to-

स्थविरैर्महाश्रावकैः

Sthavirairmahāśrāvakaiḥ

長老大聲聞

在《佛說阿彌陀經》這一節繼續談到釋迦牟尼佛說此經的大眾，最近的梵文課談到佛的弟子 *mahatā bhikṣusaṅghena sārđham, ardhatrayodaśabhir bhikṣusatair, abhijñānābhijñātaiḥ* 與大比丘眾千二百五十人具，眾所知識 (1) 現在繼續 *sthavirair, mahāśrāvakaiḥ* 「長老大聲聞」。

請注意 स *s* 和 थ *tha* 合併寫成 स्थ *stha* 而 स्थ 應該唸成 *satha*，除非有其他的記號顯示。每字的後面如沒有其他的標記，就表示是短音 *a* 也可以寫成 स्थ 因為 ˘ 記號表示 *s* 後面沒有母音。但一般都寫成 स्थ *stha* 還有 *r-* 字只有在一個句的開始或母音之間才寫成 र-。如果它是在子音之前則在它下一個子音的上面寫成 ˆ 即使那下一個子音是另外一個字的開始也是如此寫。如在 स्थविरैर्महा- *sthavirairmahā-* 那如果 *r* 是在一個子音之後則寫成 ˆ，如 श्रावकैः (2) 那如果 *r* 是在字尾呢？那它就不合併成 *r* 音，而寫成 *h*，發音成 *h* 音加上前一個母音而合成的音。在 स्थविरैर्महाश्रावकैः *sthavirairmahāśrāvakaiḥ* 的 *h* 字發

gether with, governs the dative case which takes this ending. (3) The root is *sthā*, to stand. A *Sthavira* is one of standing. There are basically three kinds of Elders: the Elder in years, the Elder by blessings and virtue, and the Dharma-nature Elder. The Elder in years is old in years and has held the Bhikṣu precepts for a long time. The Elder by blessings and virtue enjoys the retribution from virtuous acts performed in past lives. The Dharma-nature Elder may be young, but he thoroughly understands the Buddhadharma, and speaks with unobstructed eloquence to teach and transform living beings.

महाश्रावक *Mahāśrāvaka*. महा *Mahā* means great. It was thoroughly discussed in a previous lesson. (4) A श्रावक *śrāvaka* is a Sound-Hearer, someone who hears the sound of the Buddha speaking Dharma and enlightens to the Way. The root involved is *śrū-* to hear. (5) *śrāvaka-* is the stem, and the word with the dative plural case ending is *śrāvakaiḥ*. The Bhikṣu disciples of the Buddha are not only Elders, but also great Sound-Hearers, *śrāvakas*, who study the four Noble Truths, i.e. suffering, accumulation, stopping, and the Way. With the *Pratyekabuddhas*, who study the Twelve Links of Conditioned Co-production, they constitute the *Hīnayāna* (*hīna* lesser, *yāna* vehicle). These great *śrāvakas* however are all great Bodhisattvas of the *Mahāyāna* (the Great Vehicle), manifesting provisionally with limited understanding in order to help Śākyamuni Buddha establish the Dharma.

(1) or, "very well known." c.f. VBS #359

(2) the श्र of श्र *śra* is an abbreviated form of the letter श *śa*. See VBS #331- 332 for full discussion of the writing system.

(3) c.f. VBS #357

(4) c.f. VBS #358

(5) As in the opening line of the Sūtra, *evam mayā śrutam*. c.f. VBS #334 - 335. ㊟To be continued

音成 *hai* 所以唸成 *shravakaihai* (*ai* 發音成英文中是 *aisle* 音而 *ś* 是發音成 *sh*) 那如果 *sthavirair* 後面沒有字，則寫成 *sthaviraiḥ* 發音成 *sthaviraihai*。

स्थविर *Sthavira* 意思是長老，*Sthavira-* 是語幹。經典上有尾音 *-air* 是因為 *sārdham* 「與」這個前置詞（介詞），支配與格（3），所以有些尾音字根是 *sthā-* 「站住，或固定」而 *Sthavira* 是其中之一立場。基本上有三種長老，年耆福德和法性長老，年耆長老是年紀大而僧臘也久之人，福德長老是享有過去所做的德行，而得之果報，而法性長老也可能是年紀很輕，但能澈底明白佛法，辯才無礙的教化眾生。

महाश्रावक *Mahāśrāvaka* 是「大」的意思，前面已詳細討論過（4）श्रावक *śrāvaka* 是聲聞。聞佛音聲而悟道的。字根 *śrū-* 「聽」（5）*śrāvaka-* 是語幹，而加與格。複數尾音則為 *śrāvakaiḥ* 佛弟子比丘們不止是長者，也是大聲聞。*śrāvakas* 研究四聖諦，苦、集、滅、道；辟支佛研究十二因緣而悟道。他們構成了小乘 *Hīnayāna* (*hīna* 較小的；*yāna* 乘)。然而這些大聲聞們都是大乘 *Mahāyāna* 的大菩薩，他們外現聲聞身，內行菩薩道來幫助釋迦牟尼佛弘化佛法。

註1：或「眾所周知」。請看本刊第359期。

註2：「श्र of श्र *śra*」是「श *śa*」的縮寫。

書寫規則詳文請看本刊第331- 332期。

註3：請看本刊第357期

註4：請看本刊第358期

註5：與本刊開頭之「*evam mayā śrutam*」同。請看本刊第334 -335期。 ㊟待續

梵文第十七課

Sanskrit Lesson #17

✽比丘尼恒賢文 By Bhikshuni Heng Hsien

✽比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi



सर्वैरर्हद्भिः।

Sarvairarhadbhiḥ.

皆是阿羅漢

當釋迦牟尼佛講阿彌陀經法會中的比丘衆，不但是「長者，大聲聞」 *Sthavirair, Mahāśrāvakaiḥ* 同時也是 *sarvair Arhadbhiḥ* 「皆是阿羅漢」 *Sthavira* 長老，*Śrāvaka* 「聲聞」和 *Arhat* 「阿羅漢」都是屬於 *Hinayāna* 小乘的隨行者。

他們修四聖諦 *catvāry āryasatyāni*，所以達到有餘涅槃。

四聖諦

1. 苦 दुःख *duḥkha*
2. 集 समुदय *samudaya*
3. 滅 निरोध *nirodha*
4. 道 मार्ग *mārga*

सर्व *sarva* 是「所有的」意思。尾音 *-air* 是尾助格，和 *Arhadbhiḥ* 的尾音 *-bhiḥ* 一樣。前面出現過的前置詞 *sārdham* 「與」支配者助格。所以所有千二百五十比丘皆是阿羅漢。

अर्हत् *Arhat* 阿羅漢並沒有翻其意思，只譯音。其最後一個字 *t* 是無聲齒音，它的後面一個字，如有聲的（發為聲音的）*t* 就變成同類的發聲齒音。*t* 和 *d* 都屬齒音當發 *t* 音時，聲帶不振動。所以稱為「無聲的」。而發 *d* 音時聲帶會振動，所以稱為「有聲的」。你可以把手放在喉嚨上，就可以知道，發音時聲帶有沒有振動。一個無聲的音在一個有聲的音

सर्वैरर्हद्भिः।

Sarvairarhadbhiḥ.

All Arhats

The Bhikṣus in the Assembly when Śākyamuni Buddha spoke the *Amitābha Sūtra* were not only *Sthavirair, Mahāśrāvakaiḥ, Elders, Great Sound-Hearers*, but also *sarvair Arhadbhiḥ, all Arhats. Sthavira, Elder, Śrāvaka, Sound-Hearer, and Arhat, Arhat*, are titles for followers of the *Hinayāna*, the Lesser Vehicle, who cultivate the *catvāry āryasatyāni*, the Four Noble Truths, and thereby attain to Nirvāṇa with Residue.

The Four Truths are:

1. दुःख *duḥkha* suffering
2. समुदय *samudaya* accumulation
3. निरोध *nirodha* stopping
4. मार्ग *mārga* the path

सर्व *sarva* means all. The ending *-air* is that of the instrumental case, as is the ending *-bhiḥ* of *Arhadbhiḥ*. The preposition *sārdham*, which occurred before and means **together with**, governs the instrumental case. All the Bhikṣus in the group of 1250 now being described were Arhats.

अर्हत् *Arhat* is not translated but left Arhat. Note that the final *t*, an unvoiced dental sound, becomes the corresponding voiced dental before another voiced sound. That is, *t* and *d* are both letters basically pronounced using the teeth (dentals), but when one says a *t* the vocal cords do not vibrate, so the sound is called **unvoiced**, whereas the vocal cords do vibrate when a *d* is said, so such a sound is called **voiced**. You can tell whether or not your vocal cords are vibrating by putting your fingers to your throat. A voiceless sound before a voiced sound harmonizes by itself becoming voiced, and so before the ending *-bhiḥ*, *t* becomes *d*.

Arhat has three meanings and four grades. The three meanings of Arhat correspond to the three meanings of Bhikṣu. (1) A Bhikṣu is on the causal ground, whereas an Arhat has attained the fruit of the Path. While the Bhikṣu is 1) a **seeker of alms-food**, the Arhat is 1) one **worthy of offerings**, the meaning deriving from the Sanskrit root $\sqrt{arh-}$ **be worthy or deserve**. The Bhikṣu is 2) a **destroyer of passions**, while the Arhat is 2) a **slayer of enemies**. The derivation here is from *ari*, **enemy**, and the root $\sqrt{han-}$ **slay, kill**. The enemies killed are ignorance and afflictions, and in particular the thieves embodied by the six sense faculties. The Bhikṣu is 3) a **frightener of Māra**, (Māra is just Death), while the Arhat is 3) one **without birth**, (2) for he has conquered birth and death. The derivation (3) would appear to be *a-* **without** and root $\sqrt{rah-}$ **remain**.

There are also four grades of Arhat:

- | | | |
|-----------------|--------------------|--------------------|
| (1) श्रोतापन्न | <i>Śrotāpanna</i> | Streamwinner. |
| (2) सकृदागामिन् | <i>Sakṛdāgāmin</i> | Once-Returner. |
| (3) अनागामिन् | <i>Anāgāmin</i> | Never-Returner and |
| (4) अर्हत् | <i>Arhat</i> | Arhat |

(1),(2) and (3) are still *Śaikṣa*, one with something left to learn, while (4), the Arhat full grade, is *Asaikṣa*, one with nothing left to learn.

(1) See VBS issue #358 (March 2000)

(2) The Chinese explained this as 不生 (*bu sheng*), **no birth**, which can also refer to the attainment of the patience in the non-production of dharmas.

(3) The Sanskrit derivation is at present still obscure.

Correction to Sanskrit Lesson 15 (VBS April 2000 Issue No. 359) The first sentence of the second paragraph on page 25 says, "The character 𑖦 *jñ* represents the combination of two consonants, 𑖩 *j* and 𑖨 *ñ*." The correct character for the consonant *ñ* is 𑖨, not 𑖩, which is really *n*.

~To be continued

之前，自己調整成有聲的音。所以 Arhat 在尾音 *-bhiḥ* 之前 *t* 變成 *d*。

阿羅漢有三個意思，和四種果位阿羅漢。阿羅漢的三過個意思和比丘的三個意思相稱。比丘是阿羅漢的因地，阿羅漢是比丘修成的道果。(1) 比丘是「乞食」，阿羅漢是「應供」。它是從字根 $\sqrt{arh-}$ 而來。「值得」(2) 比丘是「破惡」，阿羅漢是「殺賊」。從字根 $\sqrt{han-}$ 「殺」而來。所殺的賊是無明和煩惱，尤其指六根的賊。(3) 比丘是「怖魔」(魔是死魔)而阿羅漢是「無生」，因他已克服生死。它的起源和變化是 *a-* 「無」和字根 $\sqrt{rah-}$ 「保持」。

四種阿羅漢果位是：

- | | | |
|----------------|--------------------|----------|
| 1) श्रोतापन्न | <i>Śrotāpanna</i> | 須陀桓果「入流」 |
| 2) सकृदागामिन् | <i>Sakṛdāgāmin</i> | 斯陀桓果「一迴」 |
| 3) अनागामिन् | <i>Anāgāmin</i> | 阿含果 |
| 4) अर्हत् | <i>Arhat</i> | 阿羅漢果 |

一至三是 *Śaikṣa* 有學位，而第四阿羅漢是 *Asaikṣa* 有學位，而第四阿羅漢是無學位。

(1) 看金剛菩提海 #358。

(2) 中文解釋這個不生，也可以說是「無生法忍」的境界。

(3) 梵文字的起源和變化至今還是不清楚。

更正：本刊 4 月份 359 期梵文第十五課第 25 頁第二段第一句「𑖦 *jñ* 字是兩個子音；𑖩 *j* 和 𑖨 *ñ* 合併而成。」之中子音 *ñ* 的正確字應為 𑖨，而非 𑖩，就是 *n*。

~待續

梵文第十八課

Sanskrit Lesson #18

●比丘尼恒賢 文 By Bhikshuni Heng Hsien
●比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

तद्यथा स्थविरेण च शारिपुत्रेण
Tad yathā: Sthavireṇ ca Śāriputreṇa
其名曰：長老舍利佛



我們繼續敘述《阿彌陀經》上一千二百五十為首的比丘聽眾。他們都是 *Sthavirāḥ* 長者 *Mahāśrāvakāḥ* 大聲聞和 *sarva-Arhanṭaḥ* 皆是阿羅漢。在這裡的梵文字用語是主格複數式，而在經文理是用助格。

तद्यथा *tad yathā* 由拼讀的慣例。這兩個字寫成一個字，但它不是複合字。

तद् *tad* 是「這個」的意思。主格的中性單數名詞。

तथा *yathā* 是「如是」或「以下」的意思。兩個字合起來是成一名冊；它常被用在咒語上，在梵文裡這些字是不須要加上 *be* 動詞。它的意思「其名曰」*च* *ca* 是「和」的意思。它都是與它的下一個字「和」在此不須翻出來。

स्थविर *Sthavira* 是「長者」之義。在本刊5月份 360 期已討論過。

शारिपुत्र *Śāriputra* 舍利弗是佛第一聲聞弟子，智慧第一。它可分成二個字。

शारी *Śārī* 是舍利弗母親的名字。因為她的眼睛就如印度鵞鷺鳥（*śārī*）。鵞鷺鳥的眼睛敏銳亮麗。

पुत्र *putra* 意思是「子」所以全名是舍利之子；更正確可名為鵞鷺子。請注意 *Śārī* 的尾字原來是長音，但和下一個字合起來成複合字時，

तद्यथा स्थविरेण च शारिपुत्रेण
Tad yathā: Sthavireṇ ca Śāriputreṇa
Namely: the Elder Śāriputra

The assembly which heard the *Amitābha Sūtra* is further described by an enumeration of the leading Bhikṣus in the group of 1250, all of whom are *Sthavirāḥ*, Elders, *Mahāśrāvakāḥ*, great Sound-Hearers, and *sarva Arhanṭaḥ*, all Arhats. Note that the Sanskrit terms are here given in the plural subject case form, whereas in the *Sūtra* text itself the words appear in the instrumental case.

तद्यथा *tad yathā*. By spelling convention, these two words are written as if they were one, but they do not make a compound word.

तद् *tad* literally means **this**, and is neuter singular and in the subject (nominative) case.

यथा *yathā* means **thus**, or as follows. The two words together introduce a list. They are also frequently used in citing mantras. No additional verb "to be" is needed with these words in Sanskrit, and the total phrase amounts to saying **namely**.

च *ca* means **and**, and is translated before the word it follows. Here it need not be translated at all.

स्थविर *Sthavira* means **Elder**, and was discussed in VBS Issue #360 (May 2000).

शारिपुत्र *Śāriputra* is the name of the Buddha's number one Sound-Hearer disciple, who was foremost in wisdom. It can be broken down into two words:

शारी *Śārī* was the name of *Śāriputra's* mother. She was named for the *śārī*, the Indian maina bird, because her eyes were as keen and bright as those of that bird.

पुत्र *putra* means **son**, and so the full name means *Śārī's son*, or more precisely, **maina-son**.¹ Notice that the *-ī* of *Śārī* shortens when it joins a following word to form a compound.

Another explanation of *Śāriputra's* name is **body son**.² The word for **body** in Sanskrit is *śarīra*. The reference is then to the beauty of his mother's physical features. *Śarīra* is also the term for the pearl-like relics left after the body of a holy man is burned, deriving from his perfection of precepts, samadhi, and wisdom. *Śāriputra* is then also explained as meaning **pearl-son**.³

就成為短音。另一個解釋是「身子」。梵文的身體是 *śarīra* 因為他母親的身體很美麗。*Śarīra* 同時也是一些聖者死後，身體火化後所燒出來的珠狀舍利，這也由於他們戒定慧修得圓滿，所以舍利弗也可解釋為「珠子」。

前面所討論的三種長老，舍利弗屬於法性長老。在八歲時，他就通達佛教佛法，能辯倒印度當時的哲士們。舍利弗是釋迦牟尼佛說《阿彌陀經》時的大眾之首。因為也只有他的智慧，才能明白淨土法門的微妙道理。

Of the three kinds of Elders discussed in VBS Issue #360 (May 2000) Śāriputra was a Dharma Nature Elder. At the age of eight he had mastered the entire Buddhadharma, and could out-debate any Indian philosopher. Śāriputra was at the head of the assembly when Śākyamuni Buddha spoke the *Amitābha Sūtra* because only his kind of wisdom could comprehend the subtle principles of the Pure Land Dharma Door. C.f. *The Heart Sutra and Commentary* by Tripitaka Master Hua, Buddhist Text Translation Society, San Francisco, 1980, pp. 33-34 and p. 120, note 32.

Notes: 1. 鷲鷲子 *qiu lu zi* 2. 身子 *shen zi* 3. 珠子 *zhu zi*



梵文第十九課

Sanskrit Lesson #19

●比丘尼恒賢 文 By Bhikshuni Heng Hsien ●比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

महामौद्गल्यायनेन च

Mahāmaudgalyāyanena ca

和 摩訶目犍連

這一段的《阿彌陀經》裡列舉釋迦牟尼佛的大比丘弟子。上一期是長者舍利弗，現在要討論的是摩訶目犍連，他是弟子中神通第一。

महत् mahat 其語幹在複合字時是 महा mahā (看本刊356期)，有三義：(1)大，(2)多，(3)勝。以一般眾生來看摩訶目犍連，他是 mahā 大，但佛只叫他目犍連。

मौद्गल्यायन Maudgalyāyana 是采菽氏；其字的起源和變化是複雜的，但是以梵文綠豆 mudga 為主，或另一個意思是萊菔氏，表示印度人修苦行時所食之食物。當摩訶目犍連的祖先在修行時只吃些豆或野生的草和根，不吃種植而收成的食物。

目犍連是姓，他的名字叫 कोलित Kolita，有時寫成 कोलिक Kolika 字裡的棗樹 कोलि koli。

在古印度一對夫妻常會求當地的樹神賜與兒子。目犍連父母向樹神祈禱而生下他，所以取樹的名字為名。

由於摩訶目犍連的母親，釋迦牟尼佛成立了第一個盂蘭盆節，在每年結夏安居之後慶祝。那時居士們供養十方眾僧，借著眾僧的力量，能救濟已逝的親友出離惡道。摩訶目犍連雖然是神通第一，但是無法救他母親，於是求佛幫忙。在第一個盂蘭盆節他的母親由僧團的力量，從餓鬼道解脫而生到天道。

●待續

महामौद्गल्यायनेन च

Mahāmaudgalyāyanena ca

And Mahāmaudgalyāyana

This passage of the *Amitābha Sūtra* names the principle Bhikṣu disciples of Śākyamuni Buddha. In the last lesson the Elder Śāriputra was discussed and now Mahāmaudgalyāyana, the disciple most skilled in spiritual penetrations and magic powers, will be considered.

महत् mahat, the stem which may appear in compounds as महा mahā (see VBS Issue 356), has three meanings: 1) great, 2) many, and 3) triumphant. From the point of view of ordinary living beings, Maudgalyāyana is "Mahā," but the Buddha simply called him Maudgalyāyana.

मौद्गल्यायन Maudgalyāyana means descended from people connected with beans.¹ The derivation is complex, but is based upon the Sanskrit word for the mung bean, mudga.² Another interpretation is descended from people connected with wild herbs and roots.³ In either case, what is referred to is an Indian ascetic practice involved with food. When they cultivated the Way, Mahāmaudgalyāyana's ancestors ate either beans or ate only food that grew wild in forests and jungles, never touching any food that had been planted and harvested.

Maudgalyāyana was the disciple's family name. His personal name was कोलित Kolita, sometimes written कोलिक Kolika. It contains the Sanskrit word कोलि koli, jujube tree. A couple wishing to have a son in ancient India would often seek aid from a local tree spirit. The Maudgalyāyanas consulted the spirit of a koli tree in this regard, and to honor the spirit they named their son Kolita.

It was for the sake of Mahāmaudgalyāyana's mother that Śākyamuni Buddha established the first Ullambana Festival, the celebration which comes at the end of the Bhikṣu Saṅgha's annual summer retreat. At that time the laity makes offerings to the Saṅgha of the ten directions, requesting the aid of the united Saṅgha in liberating their deceased relatives and friends from the evil destinies into which they may have fallen.

Although he was first in spiritual penetrations, Mahāmaudgalyāyana could not save his mother and went to the Buddha for help. At the first Ullambana Festival she was freed from her rebirth as a hungry ghost by the united power of the Saṅgha and was reborn in the heavens.

●To be continued

1. 采菽氏 cai shu shi.

2. The l in Maudgalyāyana suggests an original longer form *mudgala not otherwise surviving.

3. 萊菔 lai fu.

Sanskrit Lesson #20

●比丘尼恒賢 文 By Bhikshuni Heng Hsien

比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

महाकाश्यपेन च

Mahākāśyapena ca

與 Mahākāśyapa (摩訶迦葉)

在《阿彌陀經》的下一個長者名字是摩訶迦葉。他得佛以心印心的法門成為第一位祖師。他的名字是以他的尊稱為開端。

महा mahā , 大，有四個理由可稱之為大。(1) 他是大婆羅門長者的兒子。(2) 他出家時，捨棄繼承財產。(3) 他修所有的十二種苦行。(4) 他為大人所尊重。

काश्यप *Kāśyapa*，迦葉，可由兩方面解釋；第一短音的 *ka* 是烏龜的意思，而長音 *Kā* 則是與烏龜有關。摩訶迦葉的祖先是摩提國的婆羅門修道者，他們用烏龜殼上的圖樣為指引修行，所以翻他的名字為大龜氏。

第二個意思：在梵文字典裡 *Kāśya* 是一種神飲，所以摩訶迦葉的另一個名字為飲光氏。字根 *pā* 是「飲」；另一個字根 *Kāś* 是「照」；沒有任何其他的例子是用 *Kāśya* 來表示光的意思。但中國傳統上解釋迦葉名字與飲光有關，可能 *Kāśya* 曾出現過是以「光」的意思來解釋。

摩訶迦葉名叫庇鉢羅，是他父母向樹神祈禱而生下的，故取此名。庇鉢羅樹在印度是一種神聖的無花果樹。

摩訶迦葉現在在中國的雞足山入定，等彌勒菩薩成為下一尊佛時，他將釋迦牟尼佛的鉢傳給彌勒菩薩。

◎待續

महाकाश्यपेन च

Mahākāśyapena ca

and Mahākāśyapa

Mahākāśyapa, the next Elder listed in the *Amitābha Sūtra*, received the transmission of the Buddha's mind-to-mind seal Dharma and became the first Buddhist Patriarch. His name is prefaced by the title:

महा

म *ma* । *ā*
ह *ha* हा *hā*

mahā, great, which he deserves for four reasons: (1) he was the son of a great Brāhman elder; (2) he renounced a large inheritance when he left home; (3) he cultivated all twelve of the ascetic practices; and (4) he was esteemed by great men.

काश्यप

क ka य ya
का kā श्य śya
श śa प pa

Kāśyapa may be explained in two ways. First, the word *kaśyapa* in Sanskrit, with a short initial *a* means tortoise. Lengthening the *a* gives the meaning related to/connected with the tortoise. Mahākāśyapa came from a long line of Brāhman sages in Magadha who used the methods outlined in the pattern on a tortoise's back to cultivate the way. Hence they were called those connected with tortoises. The Chinese translated this version of Mahākāśyapa's name as Great Turtle Clan.¹

Second, ancient Sanskrit dictionaries list a word *kāśya* as a kind of spirituous drink. Another Chinese translation of *Kāśyapa's* name was **Light-Drinking Clan**.² The Sanskrit root *pā-* means **drink**, and there is also a root *kāś-* meaning **shine**. There is no surviving example of the use of the word *kāśya* to mean **light**, but the traditional Chinese explanation of *Kāśyapa's* name as related to/of the family of **Light-Drinkers** suggests the meaning **light** for *kāśya* may once have been current. Mahākāśyapa was given the personal name *Pippala* by his parents, for a pippala-tree spirit had helped them have their son. The pippala-tree is the Indian tree known as the sacred fig (*ficus religiosa*), and is more commonly called the Peepal tree.

Mahākāśyapa is now waiting in samādhi at Chicken Foot Mountain in China to transmit Śākyamuni Buddha's bowl to Maitreya Bodhisattva when that Bodhisattva becomes this world's next Buddha.

Notes: 1. 大龜氏 *da gui shi* 2. 飲光氏 *yin guang shi*

☞ To be continued



梵文第二十一課

Sanskrit Lesson #21

比丘尼恒賢 文 By Bhikshuni Heng Hsien

比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

महाकात्यायनेन च
Mahākātyāyanena ca
摩訶迦旃延

महाकात्यायनेन च
Mahākātyāyanena ca
and *Mahākātyāyana*

《佛說阿彌陀經》的法會中，與會的大阿羅漢名單裡下一個要討論的是摩訶迦旃延。mahā 以前已解釋過是「大，多，勝」的意思，是屬於尊稱，並非名字的一部份。這個大聲聞是屬於古印度最高階層的婆羅門族 *Gotra* 之一的家族迦旃延。

-āyana 中的 Kātyāyana 是屬於姓名的接尾詞，意思是「屬於家屬」，所以解釋他的名字是「屬於 Kati 或 Kātya 家族」。Kātya 又有更深一層的姓名的意思「Kati 族」是古時的聖者，是這一族系之首。

摩訶迦旃延是釋迦牟尼佛弟子中論議第一。當摩訶迦旃延隨佛出家之後，就不屬於婆羅門族姓，所以他名字的演變，在佛教裡就有所不同；在佛法裡一個解釋是文飾，似乎是與字根 *kath-* 有關（*kath-* 有氣音 h，而 *Kati* 無氣音，由氣音看來，又很難連在一起。）意思是「說、解釋、詳述」。當時的外道想用佛法和他辯論，他都能辯贏他們，令他們心服口服。

另一個解釋是摩訶迦旃延未出家時，他父親是個政府高官，在他很小時就去逝了。依他母家種姓的法律，他母親是不可以改嫁的，但如果不是這個小孩，她可以搬到別處去規避這法律，所以他又叫「扇繩」，因他把他母親綁住了。這意思與梵文字 *kāca* 有關。字典上是「繩，束縛，羈絆。」

要知道，一般梵文話語裡的字 *āca*、*atya* 和 *acca* 發音很類似。比方說，在和梵文有關但比較通俗的方言巴利文中，*Kātyāyana* 是發 *Kaccāyana* 或 *Kaccāna* 音的。

另一個他的名字的解釋是「好思」與 *kaccid* 有關（八巴利文是 *kacci*）是疑問前置詞，可翻成「我希望。。。」。又一個解釋是「好肩」似乎是從梵文 *skandha*（巴利文 *khandha*）「肩」變化而來。

待續

The venerated Elder Mahākātyāyana is the next great Arhat listed as present in the Buddha's assembly at the speaking of the *Amitābha Sūtra*. Mahā, as explained before, means **great, many, victorious**, and is an honorific and descriptive title rather than part of the name itself. This great Śrāvaka belonged to the Kātyāyana family, one of the highest-ranking Brāhman gotras in Ancient India. *Gotra* is the Sanskrit word for family, tribe, clan. The -āyana of Kātyāyana, a patronymic suffix, can mean **belonging to the family of**. A routine explanation of the name is, then, **belonging to the family of Kati, or of Kātya**, Kātya being a further patronymic meaning **related to Kati** who was claimed as the ancient sage who founded the line.

Mahākātyāyana was the foremost of Śākyamuni Buddha's disciples in debate. When Mahākātyāyana left home to follow the Buddha he was no longer concerned with Brāhman sages and Brāhman gotras which is a change reflected in the Buddhist derivation of his name. Within the Buddhadharma, one explanation¹ of the meaning of his name as "Literary Elegance" seems to connect it with the root *kath-* (but accounting for the aspiration, the *h*, is difficult) which means **speak, expound, elaborate**. Mahākātyāyana could out-talk any Indian philosopher or follower of external paths who challenged the principles of the Buddhadharma.

Another explanation² of his name looks back to the time before Mahākātyāyana was a Bhikṣu. His father, a prominent government official, died when the child was quite young. The laws of his mother's caste forbade remarriage, but she might have moved to another area and circumvented them, had it not been for the child. So he was called "Cord" because he tied her down, which appears to involve the Sanskrit word *kāca*, lexically, **cord, fetter, yoke**.

It should be remembered that in popular speech the sounds written in Sanskrit *āca*, *atya*, and *acca* would have been pronounced alike. For example, in Pāli, a language related to Sanskrit but closer to the ancient popular dialects, *Kātyāyana* is either *Kaccāyana* or *Kaccāna*.

Another explanation³ of his name as meaning **Good Consideration** seems to connect it with the Sanskrit word *kaccid* (Pāli *kacci*), an interrogative particle often translatable by **I hope**. Yet another explanation, **Good Shoulders**, seems to derive from the word for **shoulder**, Sanskrit *skandha*, (Pāli *khandha*).

Notes: 1. 文飾 wen shi 2. 扇繩 shan sheng 3. 好思 hao si 4. 好肩 hao jian

To be continued



梵文第二十二課

Sanskrit Lesson #22

●比丘尼恒賢 文 By Bhikshuni Heng Hsien

●比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

महाकौष्ठिलेन च
摩訶俱絺羅

महाकौष्ठिलेन च
Mahākauṣṭhilenā ca
and Mahākauṣṭhila

摩訶俱絺羅是舍利弗長老的舅父，他爲了能與外甥辯論而學習外道的論議，非常精進，以至忽略了自身的衛生，所以他有個外號「長爪梵志」，表示他努力學習而沒時間剪指甲。दीर्घनख *Dirghanakha*，दीर्घ *Dirgha* 是「長」的意思，包括時間和空間；नख *nakha* 是手指甲、腳指甲的總稱。此字的語源和英文的 *nail* 有關。

長爪的姓是कौष्ठिल *Kauṣṭhila* 當他無法辯論過佛時，他就成了佛的弟子。他也被尊稱為摩訶「大」俱絺羅。俱絺羅是取自祖先姓名的名字，是一種顯示關係的型式，中文翻成「大膝氏」。「氏」字表示「屬於一家族」；大膝是他們家族的特徵，西藏文翻成「大」，與梵文字 *koṣṭha* 有關，是指肚子或人身的內臟或腸子。

有件非常重要的事情必須要知道的是，西藏和中文所翻譯的佛經，往往出自不同版本，而所翻成藏文的佛經，是比一些主要的中文翻譯晚很多。釋迦牟尼佛當時當然並不是講梵文或巴利文，而是講古印度時期通用的方言 *rākṛits*，同時他也教導他的弟子用當地方言來教化衆生。那時的印度，即使現在也有些是如此，不習慣將聖典記錄下來。早在記錄佛經之前，佛經的流傳都是由比丘們用當地語言誦念出來。早期印度比丘到中國時，都是用 *Prākṛits* 文唸出，讓中國人記

The Venerable Mahākauṣṭhila¹ was the Elder Śāriputra's maternal uncle who, hoping to defeat his nephew in debate, studied externalist doctrines with such vigor that he neglected personal hygiene. Hence he was nicknamed दीर्घनख *Dirghanakha*, Long Nails². दीर्घ *Dirgha* means long of either time or space. नख *Nakha* is a general word for finger-nail, toe-nail, claw, talon and the like, and is related etymologically to the English word *nail*. The implication is that he did not take time away from his studies even to cut his nails.

Dirghanakha's family name was कौष्ठिल *Kauṣṭhila*, and as a disciple of the Buddha, which he became when unable to defeat the Buddha in debate, he was known as महा *Mahā*, Great, *Kauṣṭhila*.

Kauṣṭhila is a patronymic, a form that shows relationship. The Chinese translated Mahākauṣṭhila as Big Knee Family³, the character for family indicating belonging to the X Family. Big knee refers to the fact that big knees were a family trait. The literal translation is then One Belonging to the Big Knee Family. The Tibetans however translated his name as *Gsus-po-che*, Big Belly, connecting it with the Sanskrit *koṣṭha*, a word for the abdomen or for any of the viscera of the body.

At this point it is very important to note that the Tibetans and the Chinese often were not translating from the same originals, and that the Tibetan translations were made much later than the principal Chinese translations. Śākyamuni Buddha did not, of course, speak Sanskrit, or Pāli for that matter, but one or more of the *Prākṛits*, spoken dialects, current in Ancient India; and he also instructed his disciples to preserve the teachings in the vernaculars. In India then, as even somewhat still today, it was not customary to write down sacred texts, so the Buddhist Sūtras were circulated by monks who could recite them in the local dialects long before they were actually written down. The Indian monks who early went to China, for the most part, seem to have recited the Sūtras in *Prākṛit* for the Chinese scribes and translators.

It was only later on in India, when writing became popular, that the Sūtras were written down in the literary language, i.e. Sanskrit, which by that time could be considered a popular mode of speech. This recasting of the Sūtras represented virtual translation of the various

下並翻譯。

後來印度也較通行用寫的，所以經典就用文言文寫下，也就是當時算較通用的語言——梵文。如此，經典的重鑄表示要從幾種Prākritis 語言實際翻成梵文，而Prākritis 文裡有許多同音異義字，使得翻譯工作非常複雜。他們必須從許多同音的 Prākritis 字裡找出一個相同意思的梵文字。在他們用梵文重鑄的經文時，大乘佛教在印度已式微，而梵文的文稿於印度的思潮中漸式微而崩解，所以就必須複製又複製其文稿。漸漸的越多非佛教徒做這項記錄工作，而他們都是精通非佛教的梵文古典的人。你可以想像當時第一個將不習於記錄的方言，翻成文言文形式語言的情形，結果被認為「差勁的梵文」，常被那些抄寫者在複寫時「更正」了過來。

所以我們現有的版本，都是依當時那種文稿。即使現在的出版者也試著要在他們的出版書上刪除最後一點方言的蹤跡。

佛教到西藏是比中國晚了幾世紀，而且事實上開始時大都是由中國傳過去的。由印度文原版翻成藏文是很晚的，而且藏文的藏經常修改，將舊的版本去除而用較現代的梵文來翻成藏文。因此，從中文翻譯可以找到印度的字和名字比較合原意的翻譯和解釋，而對藏文的只翻後來版本的梵文可以不予理會。

Prākritis into Sanskrit, and was complicated by the fact that the Prākritis have very many homonyms, words which sound alike. In choosing an equivalent Sanskrit word a decision had to be made among many possible meanings which in Prākrit could all be expressed by what sounded like the same word. By the time Sanskrit recasting took place, Great Vehicle Buddhism was on the decline in India yet the Sanskrit manuscripts, which soon began to decay and disintegrate in the Indian climate, had to be copied and recopied. That work was done increasingly by non-Buddhist scribes steeped in non-Buddhist Sanskrit tradition. We can imagine the situation then as being first an unstable rendering into literary form of a dialect not customarily written down. The result was then viewed as “poor Sanskrit” and so was frequently “corrected” by scribal hands as manuscripts were recopied. The versions we have are based upon such manuscripts and even modern editors try to excise the last remaining traces of the vernaculars in their printed editions.

Buddhism came to Tibet many centuries later than it did to China. In fact, in the beginning it was largely introduced to Tibetans by the Chinese. The Tibetans’ translations made from Indian originals then were very late, and furthermore the Tibetan canon was frequently revised with past editions destroyed, on the basis of more modern Sanskrit versions. For this reason we need to look to the Chinese for the more original interpretations of the meanings of Indian words and names, and can often disregard the Tibetan which merely translates what late Sanskrit versions seem to mean.

Notes:

1. 摩訶俱絺羅 *Mo he ju xi luo*.
2. 長爪梵志 *Chang zhao fan zhi*, literally, “Long-nailed Brahman.”
3. 大膝氏 *Da xi shi*.



梵文第二十四課

Sanskrit Lesson #24

शुद्धिपन्थकेन च

Śuddhipanthakena ca

周利槃陀伽

佛說《阿彌陀佛經》的法會上另一位長老 *Sthāvira* 是周利槃陀伽尊者

शुद्धिपन्थक。他的名字在梵文中應是 क्षुद्रपन्थक

Kṣudrapanthaka，但是由口語文字 Prākṛit 改成文言的梵文時，有了奇怪的轉變。

當想到周利槃陀伽時，會同時想到他哥哥摩訶槃陀伽 महापन्थक；摩訶槃陀伽非常聰明，周利槃陀伽則極端愚笨，以至無法記住半句偈，然而他還是開悟！महा，摩訶是「大」的意思；क्षुद्रkṣudra 是「小」的意思。

पन्थक *panthaka* 是「地道」，早期中文翻譯哥哥名為「大路邊」，弟弟名為「小路邊」，而藏文譯為「大道」和「小道」。

Panthaka 在中文譯為「路邊」，其實意思就是「路」。

。Prākṛit 又則是像 पन्थ *pantha*（陽性）。雖然梵文中較常用的字是 पथ *patha*（陽性），這兩個字

शुद्धिपन्थकेन च

Śuddhipanthakena ca

and *Śuddhipanthaka*

Another great Elder (*Sthāvira*) in the assembly when the Buddha spoke the *Amitābha Sūtra* was the Venerable शुद्धिपन्थक *Śuddhipanthaka*.¹

His name probably should have come into Sanskrit as क्षुद्रपन्थक *Kṣudrapanthaka*, but took some strange turns in being adapted from the spoken Prākṛits into the literary vehicle of the Sanskrit language.

When one thinks of *Śuddhipanthaka*, one also thinks of his elder brother महापन्थक *Mahāpanthaka*. *Mahāpanthaka* was very intelligent, whereas *Śuddhipanthaka* was so stupid he could barely remember the half-verse by which he nonetheless became enlightened. महा *mahā* means big and क्षुद्र *kṣudra* means little.

पन्थक *panthaka* means connected with the road. The early Chinese translators called the two brothers respectively "Big Roadside"² and "Little Roadside."³ Tibetan calls them "Big Road" and "Little Road."⁴ Underlying *panthaka*, which the Chinese renders "Roadside," is the word for "road". The Prākṛit for it was something like पन्थ *pantha* (masculine), although the more common word for road in Sanskrit is पथ *patha* (masculine).⁵ The two roots in question are पन्थ- *panth-*, and पथ् *path-*, both of which mean go, move, differing only by the nasal infix न् *n*.

On the surface, the शुद्धि *śuddhi* of *Śuddhipanthaka* looks like the word cleanliness, purity, and perhaps the great Arhat's name ended up in such a form because his half-verse urged sweeping the mind clean. But our text may be the only place where just that spelling occurs. His name elsewhere is *Cūḍapanthaka* or *Cullapanthaka*, (Pāli *Cūlapanthaka*) The चूड *cūḍa* is not however the word for top-knot, crest that refers to the protuberance on the head of a Buddha or a Bodhisattva, although the two words look alike. The *cūḍa* of *Cūḍapanthaka*,

比丘尼恒賢 文
By Bhikṣhuni
Heng Hsien

比丘尼恒賢 中譯
Chinese
translation by
Bhikṣhuni
Heng Yi

的字根是 पन्थ- *panth-* 和 पथ- *path-*，都是表示「走動」的意思，不同點只是在中間有鼻音 ण् *n* 而已。

表面上看來，*Śuddhipanthaka* 中 *śuddhi* 很像「清潔」、「清淨」。這個大羅漢的名字如此，也許是因為他那半句偈使他將心地掃乾淨。但是只有我們的經本有這樣的拼法，其他本子上他的名字是 *Cūḍapanthaka*，或 *Cūḷapanthaka* 字。चूड *cūḍa* 並非指佛菩薩頭上的頂髻，雖然兩個字看起來是一樣的。*Cūḍapanthaka* 中的 *cūḍa* 和 *Cūḷapanthaka* 中的 *cūḷa* 就如 *Śuddhipanthaka* 中 *śuddhi* 都是由梵文字的 Prākṛit 形成 *kṣudra* 而來。

क्षुद्र *kṣudra* 「小」，由字根 क्षुद्- *kṣud-* 來，意思是「擊打」、「搖動」，是表示原因的用法，因為要將某種東西磨成粉狀，於是使它變小。從開始的劃分，到極小的微粒需要重覆的使用，於是字根 *kṣud-* 的被動分詞是 क्षुण्ण *kṣuṇṇa*，意思不只是「研磨成粉」，還有重覆的意思。兄弟倆都是在路邊生的，因為兩次都是在他們的母親回娘家生產的路途上，趕不及到家就在路邊生下他們。所以周利槃陀伽有時譯為「繼道」，因為他跟隨著哥哥「路邊」同樣的在路邊生下的。又一原因是他母親根隨著道路而生下他；還有一個原因是他母親重覆過去的方法，又在路邊生下了他。

and the *cūḷa* of *Cūḷapanthaka*, just like the *śuddhi* of *Śuddhipanthaka* all result from Prākṛit forms of the Sanskrit word *kṣudra*.⁶ क्षुद्र *kṣudra* little comes from the root क्षुद्- *kṣud-* strike against, shake, which in the causative usage means to grind something to powder, hence to make it small. From the idea of division into minute particles comes the suggestion of repetition. Hence the perfect passive participle of the root *kṣud-* which is क्षुण्ण *kṣuṇṇa* means not only pulverized but also repeated. Each of the two brothers was born by the side of the road, inasmuch as both times their mother was returning to her parents' home for their delivery she was too late.

Śuddhipanthaka is therefore sometimes translated as *Following Road*,⁷ partly because he followed (came after) his elder brother *Road* (*Panthaka*), partly because his mother was following (continuing on) the road when he was born, and partly because she had followed (repeated) her previous course (road) of action, and it followed (consequently) that he too was born by the side of the road.

Notes:

1. 周利槃陀伽 *zhou li pan tuo jie*.
2. 小路邊 *xiao lu bian*.
3. 大路邊 *da lu bian*.
4. *lam-chen bstan; lam-phran bstan*.
5. There is of course the Vedic *panthā* (masculine).
6. See also Sanskrit *kṣulla*, little originally a Prākṛit form.
7. 繼道 *ji dao*.

梵文第二十五課

Sanskrit Lesson #25

✽比丘尼恒賢 文 By Bhikshun Heng Hsien ✽比丘尼恒懿 中譯 Chinese translation by Bhikshun Heng Yi

नन्देन चानन्देन च

Nandena cānandena ca

難陀、阿難陀

नन्देन चानन्देन च

Nandena cānandena ca

And Nanda, and Ananda

法會中又有兩位長者，名字是難陀尊者、阿難陀尊者，又有一位孫陀羅難陀尊者，雖然他的名字不在經上，但是他的名字中也是有「難陀」。所以拿他來和其他兩位作爲比較，這三個名字都是從字根 *√nand-* 而來，意思是「欣喜、喜歡、高興」。आनन्द *Ānanda* 是加上加強語氣的字首 *ā-*，表示喜歡的程度更加強，也有「享受」的意思。सुन्दरनन्द *Sundarananda* 孫陀羅難陀是個複合字，是 *nanda* 「欣樂」，加上 *sundara* 「美麗的」合成的字。因爲他非常喜歡他的妻子孫陀羅，於是乎名字爲孫陀羅難陀。

我們要知道 च *ca* 「和」是用於它前面的字，而如果後面的字首是 *a-* 或 *ā-*，則會和它後面的字合併，使 *ca* 發 *ā* 長音。所以 चानन्देन *cānandena* 是由 *ca* 和 *Ānandena* 合成的。尾音 *-ena* 當然是男性單數助格的尾音變化，因前面提過的介詞 सार्धम् *sārdham* 「與、一

Two more Great Elders in the Buddha's Dharma Assembly were the Venerable नन्द *Nanda*¹, and the Venerable आनन्द *Ānanda*². A third, the Venerable सुन्दरनन्द *Sundarananda*³, is not mentioned in the Sūtra text, but because his name is also Nanda it is useful to distinguish him from the other two. All three names come from the root *√nand-* rejoice, delight in, be pleased. नन्द *Nanda* means joy, happiness, delight.⁴ आनन्द *Ānanda*, with the intensive prefix *ā-*, means a stronger degree of joy⁵, and can also mean enjoyment. सुन्दरनन्द *Sundarananda*⁶ is a compound of *nanda* joy plus *sundara* beautiful, good, well. He was so named because he rejoiced in his wife सुन्दरी *Sundarī*.

Notice that च *ca* and is translated before the word it follows, and that it combines with a following initial *a-* or *ā-* to make one long sound *ā*. चानन्देन *cānandena* is therefore *ca* + *Ānandena*. The ending *-ena* is of course the masculine singular instrumental ending called for by the preposition सार्धम् *sārdham*, together with, which occurred earlier in the text.

The Nanda of the Sūtra is नन्द-गोपालक *Nanda-Gopālaka*, Nanda the Cowherd.⁷ गो *go* is the form the word cow has in compounds. पालक *Pālaka* means protector, guardian, (cow) herd, being based on the root *√pā-* protect. One day the Buddha spoke the Dharma of the Eleven Points of Cow-tending for the cowherds around कौशांबी *Kauśāmbī*,⁸ comparing herding cows to cultivation of the Way. Nanda Gopālaka, awed by the Buddha's universal understanding, left home and soon became an Arhat.

Ānanda, now called आर्यानन्द *Āryānanda*, was the second Indian Patriarch. The first seven Patriarchs, beginning with Mahākāśyapa, are given the title आर्य *ārya* which means Noble.

起」而成此種尾音變化。

經文中的難陀是 नन्द-गोपालक Nanda-Gopālaka「放牛難陀」，組合字裡 गो go 是「牛」的意思，而 पालक Pālaka 是「保護者、監護者、牧者」，此字是又字根 √pā- 而來，意為「保護」。一日，佛為 कौशांबी Kauśāmbī 地方的牧牛童說牧牛的十一種方法，來比較修道的的方法。難陀尊者由於佛陀的識廣，而起敬畏之心，不久後成阿羅漢。

阿難陀尊者是印度的第二位祖師，現名為 आर्यानन्द Āryānanda，由摩訶迦葉開始的前七位祖師，都加入了 आर्य ārya 這頭銜，意思是「尊貴的」。ārya 的尾字 -a 加上字首 ā-，合併起來成一個長音 ā。

阿難陀是佛的侍者， उपस्थायक upasthāyaka（由字根是 sthā-「站著」，再加上字首 upa-「靠近」。）雖然他記得佛所說法的每一個字，但是佛入涅槃時，他還沒有證得四果羅漢的果位，只是個 शैक्ष Śaikṣa「有學位者」。由於佛入涅槃，有學位的不能參加結集經藏的工作，就在那時使得阿難陀成了四果阿羅漢。

※註：在中印度東邊近 Kauśāmbī 城的一處地方。

Notice the combination of final -a + initial ā- into long ā in joining ārya with Ānanda. Ānanda was the Buddha's उपस्थायक upasthāyaka, personal attendant (from the root √sthā- stand and the prefix upa- near.) Although he could remember every word of Dharma the Buddha ever spoke, when the Buddha entered Nirvāṇa, Ananda was still a शैक्ष Śaikṣa, one who seeks ability, a learner, not yet a fourth-stage Arhat. As a Śaikṣa he could not participate in the Compilation of Sūtras after the Buddha's Nirvāṇa, and so at that point Ānanda became an Arhat.

Notes:

1. 難陀 nan tuo.
2. 阿難陀 a nan tuo.
3. 孫陀羅難陀 sun tuo luo nan tuo.
4. 歡喜 huan xi Tibetan: dgaḥ bo (ga wo).
5. 又喜 you xi; also 慶喜 qing xi Tibetan: kun dgaḥ bo.
6. 樂喜 yan xi.
7. 放牛難陀 fang niu nan tuo.
8. The area around the City of Kauśāmbī in East-central India.



梵文第二十六課

Sanskrit Lesson #26

✽比丘尼恒賢 文 By Bhikshuni Heng Hsien

✽比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

राहुलेन च

Rāhulena ca

羅侯羅

羅侯羅尊者是佛陀唯一的兒子，他是在佛陀離家前，指著三個妻子中的第二妻子耶蘇陀羅之腹而受胎的。這位尊者因為在前生將一隻老鼠關在洞裡六天，於是今生果報是在母腹中住六年。所以他的名字叫「覆障」，由字根 रम्-√rabh- 而來，意思是「抓住、把握」。他的母親 यशोधरा Yaśodharā 耶蘇陀羅，意思是「持譽」，由兩個字合成：यशस् yaśas 「美麗、名譽、光榮」及 धर dhara 「保持」（字根 धृ-√dhr- 為保持、支持之意。）Yaśas 在複合句裡成為 Yaśo，而 dhara 在陰性字裡字尾或為 -ā 長音。耶蘇陀羅經過一番烈火考驗，使得羅侯羅被公認為佛陀之子，後來佛陀認他為子，允許出家。

羅侯羅以一個沙彌 श्रामणेरे Śrāmaṇera 的身份，是個守規矩的男孩。他仔細學習，遵守種種規矩，是佛弟子中秘行第一。

Rāhula 字面上看來是從字根 √rah- 「離開、捨離」而來，而形成的字是 रहस् rahas，「單獨、秘密、隱遁」。羅侯羅修密教的秘法，不但如此，他不向外宣揚他的功德及修行；默默地做著任何善行，不求名，也不理會別人對他的看法。

(轉第 17 頁)

राहुलेन च

Rāhulena ca

and Rāhula

The Venerable राहुल Rāhula¹ was the Buddha's only son. He was conceived when the Buddha pointed his finger at यशोधरा Yaśodharā,² the second of his three wives, just before he left to cultivate in the Himālayas. Rāhula spent six years in the womb as retribution for having shut up a rat in a hole for six days in a previous life. For that reason his name means Obstacle,³ from the root रम्-√rabh-⁴ take hold, seize, grasp. Yaśodharā, his mother's name, means Maintaining Glory,⁵ being composed of यशस् yaśas beauty, glory, fame, and धर dhara, maintaining (root धृ-√dhr- maintain, hold, bear). Yaśas becomes yaśo in compounds, and dhara ends in -ā when feminine. Yaśodharā underwent an ordeal by fire to establish the legitimacy of her child Rāhula, whom the Buddha later recognized as his own child and allowed to leave home.

As a श्रामणेरे Śrāmaṇera, a novice, the boy Rāhula was very obedient, and carefully learned and followed the rules. He became foremost of the Buddha's disciples in secret practices. The name Rāhula on the surface looks as if it came from the root √rah- part, abandon, leave from which the word रहस् rahas privacy, solitude, secrecy is derived. Rāhula cultivated the esoteric dharmas of the Secret School. Moreover he did not broadcast his practices and virtues, but did the good he did in secret without seeking for fame, unconcerned with what others thought of him.

The name Rāhula resembles the name of राहु Rāhu⁶ the Asura King. Rāhu means Obstacle⁷ and also Seizing Vexation,⁸ for he obstructs the light of the Sun and Moon by seizing them with his hands, thereby vexing the gods. In other words King Rāhu causes eclipses and may have caused one at the birth of Rāhula.

(Continued on page 17)

(接第 23 頁)

「羅侯羅 *Rāhula*」這名字，近似阿修羅王的名字 *राह Rāhu*。Rahu 的意思是「障持」，也是「攝惱」，他手持日、月，以使日、月光明受阻，於是惱怒了天神。也可以說羅侯王造成日、月蝕，在羅侯羅尊者生時之日、月蝕，也有可能是他造成的。

Notes:

1. 羅侯羅 *luo hou luo*; Tibetan *sgra-gcan-hdsin*.
2. 耶蘇陀羅 *ye shu ta luo*.
3. 覆障 *fu zhang*; Tibetan *hdsin-pa* "grasp, seize."
4. **bha** with the loss of **b** before the aspirate **h**.
5. 持譽 *chi yu* is glossed as 美稱 *mei cheng*, Beauty-Fame.
6. 羅侯 *luo hou*; Tibetan *sgra-gcan*.
7. 障持 *zhang chi*.
8. 攝惱 *she nao*.



梵文第二十七課

Sanskrit Lesson #27

●比丘尼恒賢 文 By Bhikshuni Heng Hsien

●比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

गवाँपतिना च

Gavāmpatinā ca

憍梵婆提

在佛說《阿彌陀經》的法會上，另一位大阿羅漢是憍梵婆提 गवाँपति *Gavāmpati* 尊者。他的名字翻為「牛王」 पति *pati*，意思是「牛王」或「夫」， गवाम् *gavām* 意思是「牛的」，它的詞形變化語尾是不尋常的。 गवाम् *gavām* 是複合句的前一部份，是屬格、多數，在此與 पति *pati* 合併。我們可以知道 गवाम् *gavām* 寫成 गवाँ *gavāṁ*，尾音被改成 ँ (氣音)，表示尾音 म् *m* 在另一個子音之前，尾音聲就要改成 ँ。 गवाम् *gavām* 的單數是 गो *go* 為字幹（未經變化的詞形），如果是陽性名詞，意思是公牛，陰性名詞意思是「母牛」，而 गवाँपति *Gavāmpati* 有時就是指「公牛」的意思。

憍梵婆提長者得此名，是因為他多生前曾嘲笑一位沒有牙齒的老辟支佛吃飯的樣子像牛反芻，以是得到多生為牛的果報。當他終於轉身為人時，還帶有一些牛的特性，吃飯時還有反芻的動作。因此他的名字中譯有「牛呵」、「牛相」、「牛跡」，甚至有「牛王跡」。

名詞 पति *pati* 意思是「主」或「

गवाँपतिना च

Gavāmpatinā ca

and *Gavāmpati*

Yet another Great Arhat in the Assembly when the Buddha spoke the *Amitābha Sūtra* was the Venerable गवाँपति *Gavāmpati*¹. His name translates as Lord of the Cows², पति *pati* meaning lord or husband, and गवाम् *gavām* meaning of cows. It is unusual to have an inflected form—गवाम् *gavām* is genitive plural—as the first part of a compound, but such compounds are found, especially, as here, with पति *pati* as the final member. Note that गवाम् *gavām* is written गवाँ *gavāṁ*, that is with ँ (anusvara), indicating a sound change that takes place whenever म् *m* comes directly before another consonant. The singular of गवाम् *gavām* is गो *go* in the stem (non-inflected) form. If masculine it means bull, and if feminine it means cow. गवाँपति *Gavāmpati* sometimes means simply a bull.³

The Elder *Gavāmpati* received his name because for many lives he had been reborn as a cow as retribution for having mocked a toothless Pratyekabuddha's eating habits, comparing the sage to a cow chewing its cud. When finally reborn as a man, he still retained some characteristics from his lives as a cow, and when he ate he still chewed his cud. The Chinese therefore variously translated his name as Cow-Cud,⁴ Cow-like,⁵ Traces of a Cow,⁶ or even Cow-King Traces.⁷

The noun पति *pati* meaning lord or husband belongs to a class of nouns that end in short -i, and so the ending called for by the preposition सार्धम् *sārdham* together with, which occurred previously in the text, is different from the ending -ena which marked the end of the names of the other Arhats so far mentioned. That accounts for the form गवाँपतिना *Gavāmpatinā*, which is instrumental singular.⁸ Note the final long -ā which was also found in the instrumental singular forms मया *mayā* by

夫」，屬尾字短 *-i* 的名詞。所以它的尾音變化和前面所提的阿羅漢的名字，爲配合介系詞 *sārdham* 「與」，而成爲尾音 *-ena* 不同。經文上的字 **गवांपतिना** *Gavāmpatinā* 是助格單數名詞，前面經文上也有助格單數的尾音爲長音的，如 **मया** *mayā* 「我」，以及 **महता** *mahatā* 「大」。

「詞形變化語尾」是指字尾的增加，因性別、數量和格（作用），以及所對的名詞、代名詞、形容詞，而有所不同。在梵文裡有三種性別 -- 陽性、陰性、中性；三種數量 -- 單數、雙數、複數；八種格——主格（主詞）、直接受格（直接受詞）、助格（藉助或附隨）、與格（間接受詞）、奪格（原因或來源）、屬格（所有）、位置格（時間或地點）、呼格（直接稱呼）。

在以後的梵文課，會更詳細介紹詞形變化語尾的規律。

佛陀讓憍梵婆提尊者住在天上，因爲天人可以看出他過去的因緣，不會爲他的牛似的習慣而受驚。他若是繼續在人間居住，嘲笑他的人都會得到和他一樣的果報。所以憍梵婆提尊者，是佛弟子中受天供養第一。

me, and **महता** *mahatā* great earlier in the text.

Inflection means the addition of endings, varying according to gender and indicating number and case (function), to nouns, pronouns, and adjectives. Sanskrit has three genders: masculine, feminine, and neuter; three numbers: singular, dual, and plural; and eight cases: 1) Nominative/subject, 2) Accusative/direct object, 3) Instrumental/means or accompaniment, 4) Dative/indirect object, 5) Ablative/cause or origin, 6) Genitive/possession, 7) Locative/location in time or space, and 8) Vocative/direct address. The system of inflection will be described at greater length in future Sanskrit lessons.

The Buddha had the Venerable Gavāmpati reside in the heavens where the gods were not dismayed by his cow-like habits, since they could see his past causes. If he had continued to reside among humans as an Arhat, anyone who mocked him would have suffered a fate similar to his! The Elder Gavāmpati was therefore foremost among the Buddha's disciples in receiving the offerings of the gods.⁹

Notes:

1. 憍梵波提 *jiao fan bo ti*.
2. Chinese: 牛王 *niu wang*, Cow King; Tibetan: *ba-lan bdag*.
3. Tibetan *ba-lan* is bull, and *bdag* is lord.
4. 牛呵 *niu he*.
5. 牛相 *niu xiang*.
6. 牛跡 *niu ji*.
7. 牛王跡 *niu wang ji*.
8. When uncompound and meaning husband, the instrumental singular of *pati* is usually *patyā*.
9. 受天供養第一 *shou tian gong yang di yi*.

梵文第二十九課

Sanskrit Lesson #29

●比丘尼恒賢 文 By Bhikshuni Heng Hsien

●比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

भरद्वाजेन च

Bharadvājaena ca

賓頭盧頗羅墮

在釋迦牟尼佛講《阿彌陀經》法會中的大阿羅漢中，有一人是賓頭盧頗羅墮尊者 **पिण्डोलभरद्वाज** *Piṇḍolabharadvāja*。 **पिण्डोल** *Piṇḍola* 的意思是「糲食者」。 **पिण्ड** *piṇḍa* 有關因它的意思是 **पिण्ड** *piṇḍa* 「一糲食物」，指印度人給乞食者一糲飯。**पिण्डोल** 是他的名字而 **भरद्वाज** *Bharadvāja* 是他的姓。**गोत्र** *gotra* 這個姓是當時印度十八個婆羅門族中最顯著的一族。賓頭盧頗羅墮的父親是國王的祭司長，他也跟著學吠陀（婆羅門教的獻祭書集），並也開始教授，但發現未得其益。有人說賓頭盧頗羅墮當初出家為佛制比丘，原是想得到好供養，但後來他降伏了自己慾望而成阿羅漢。

頗羅羅 **भरद्वाज** *Bharadvāja* 這名字是由二字而來；一是 **भरत्** *bharat* 攜帶「字根 **भृ-** *bhṛ-* 帶」。另一是 **वाज** *vāja* 「力量、速度、獎」字根 **वज्-** *vaj-* 去、強壯。 - **त** 於是或為 **-द्** *-d*，意思是 **द्वा-** *dvā-*（帶有速度或飛的力量）。一次一個由王舍城來的有錢的長者 **श्रेष्ठिन्**

भरद्वाजेन च

Bharadvājaena ca

and Bhāradvāja

Among the great Arhats present when Śākyamuni Buddha spoke the *Amitābha Sūtra* was the Venerable **पिण्डोलभरद्वाज** *Piṇḍolabharadvāja*.¹ **पिण्डोल** *Piṇḍola* seems to mean "One who seeks alms,"² and to be related to the word **पिण्ड** *piṇḍa* "lump of food," referring to the balls of rice given as alms to mendicants in India. **पिण्डोल** was his personal name, and **भरद्वाज** *Bharadvāja*³ his family name, the name of the most distinguished **गोत्र** *gotra* "clan" of the eighteen Brāhman clans. **पिण्डोलभरद्वाज**'s father was chief priest to a king. The son learned the *Vedas* (the canon of Brāhman sacrificial lore) and began to teach, but found that unrewarding. Some say that *Piṇḍolabharadvāja* originally joined the order of Buddhist Bhikṣus out of a desire for fine offerings, but eventually subdued his cravings and become an Arhat.

The name **भरद्वाज** *Bharadvāja* seems made from **भरत्** *bharat* bearing, carrying," (root **भृ-** *bhṛ-* carry, bear"), and **वाज** *vāja* "strength, speed, prize" (root **वज्-** *vaj-* go, be strong"). The final **-त्** *-t* of *bharat* becomes **-द्** *-d* before the voiced sound **व्** *v-*, giving the **द्वा-** *dvā-* of *bharadvāja* "bearing speed or strength (of flight)".⁴

Once a wealthy **श्रेष्ठिन्** *Śreṣṭhin* "elder" from the city **राजगृह** *Rājagṛha* "House of Kings" set a choice sandalwood bowl at the top of a high pole, announcing that any spiritual adept who could bring it down could have the bowl. Blinded by greed, *Piṇḍolabharadvāja* used his spiritual penetrations and carried off the prize. The Buddha afterwards chided him for manifesting his spiritual powers to such ignoble ends, and the bowl was ground into incense powder.

There is another probably erroneous explanation of the name as a combination of **भर-** *bhara-* "carrying, weighty, prize," and **ध्वज** *dhvaja*

Śreṣṭhīn 把一個用檀木作的砵放在一個高竿上，宣佈哪個有神力之人能把它拿下來就是他的。賓頭盧頗羅墮被貪心所蔽，用神通拿下了這個獎品。後來佛陀責備他為如此卑微的東西顯示神通，就把這個砵研成香末。

另一個名字的解釋很可能是錯誤的，是把 भर *bhara*-「帶、重的、獎」和 ध्वज *dhvaja*「旛、旗、徽」。西藏文依此翻譯梵文的意思，但不為中國人所贊同，而且明顯地誤解了梵文的原意。

既然賓頭盧頗羅墮對砵和食物如此貪愛，佛陀不允許他入涅槃。所以到今天賓頭盧頗羅墮尊者還在世上，接受供養，為世人福田。

“banner, emblem, flag.” The Tibetan Tradition translates on the basis of that analysis,⁵ unsupported by the Chinese and apparently misinterpreting the Sanskrit.⁶

Since *Pinḍolabharadvāja* had been so greedy both for bowls and for their contents, the Buddha refused him permission to enter Nirvāṇa. To this day the Venerable *Pinḍolabharadvāja* remains in the world, receiving offerings as a field of blessings for mankind.

Notes:

1. 賓頭盧頗羅墮 *pin tou lu po luo duo*.

2. As per *Pāli Text Society Dictionary*, but the etymology is unclear. The Chinese traditionally explain Pinḍola as 不速動 *bu dong* “unmoving.”

3. The exact spelling of this Arhat’s name varies in the extant literature.

4. As per Monier-Williams’ *Sanskrit-English Dictionary*. The traditional Chinese translation 利根 *li gen* “sharp roots,” “keen organs” is evidently based upon this analysis.

5. *Mahāvvyutpatti* 3468 *Bha-ra rgyal-mtshan*.

6. Tibetan lacks the phoneme ध *dha*, and does not distinguish long and short vowels. Therefore *dhvaja* and *dvāja* would not sound distinctly different, and would also look similar when transliterated into the Tibetan script.

梵文第三十課

Sanskrit Lesson #30

✽比丘尼恒賢 文 By Bhikshuni Heng Hsien

✽比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

कालोदयिना च

Kālodayinā ca

迦留陀夷

阿羅漢迦留陀夷尊者
कालोदयिन् *Kālodayin*，也是《佛說阿彌陀經》的聽眾之一。佛教裡記載迦留陀夷黑色皮膚，父親為婆羅門獻祭儀式的主祭師 *purohita*，出家為比丘後他屬於「六群比丘」षट्त्वर्गिक *ṣaḍvargika* 之一。這六群比丘總做些不對的事，以致佛陀依他們所做的事而制戒，是很新奇但帶冒險的求法方式。

काल *Kāla* 是「黑」的意思，也是「時間」的意思。उदय *Udaya* 是「升起」、「顯現」的意思，這是說太陽升起，或陽光由雲層後現出來。*Udaya* 有字首 *ud-*「上升」，字根 *√i-*「走、去」。*Kāla* 的字尾 *-a* 和 *udaya* 的字首 *u-*，合併成一音「-o-」，成為 कालोदयिन् *kālodayin*，「起時」或「黑光」，कालोदयिना *Kālodayinā* 是他的名字，為助格形式。

迦留陀夷尊者黑得發亮，一晚他到外面乞食，一位孕婦被他嚇得流產。從此佛不准比丘晚上乞食。

* 他的名字有時寫成 *Kālodayin*，*Udaya* 和 *udaya* 意思大致相同。

कालोदयिना च

Kālodayinā ca

and Kālodayin

The Venerable Arhat कालोदयिन् *Kālodayin*¹ also heard Śākyamuni Buddha speak the *Amitābha Sūtra*. Kālodayin is a dark figure in the Buddhist annals. He was the son of the Brāhman Udayana, *purohita* (officiating priest at the Vedic sacrifices). After leaving home to become a Bhikṣu he may have been one of the षट्त्वर्गिक *ṣaḍvargika* "group of six" Bhikṣus who were forever doing something objectionable, and in response the Buddha would establish a precept against just such behavior; a novel though somewhat risky method of requesting Dharma.

काल *Kāla* means "black" and it can also mean "time." उदय *Udaya*² means "arising, appearance" as in speaking of a sunrise or of the sun appearing from behind a cloud. *Udaya* involves the prefix *ud-* "up" and the root *√i-* "go." The final *-a* of *kāla* combines with the initial *u-* of *udaya* to make the one sound *-o-* of कालोदयिन् *kālodayin* "Time of Appearance," or "Black Light."³ कालोदयिना *Kālodayinā* is his name in the instrumental case.

The Venerable Kālodayin was shiny black. As he walked for alms late one evening, his appearance startled a pregnant woman who aborted on the spot in fright. The Buddha then prohibited Bhikṣus from going out on begging rounds at night.

Notes:

1. 迦留陀夷 *jia liu tuo yi*.
2. His name is sometimes spelled *Kālodāyin*. *Udāya* and *udaya* have roughly the same meaning.
3. Chinese: 起時 *qi shi* and 黑光 *hei guang*; Tibetan: Hchar-ka.

梵文第三十一課

Sanskrit Lesson #31

●比丘尼恒賢 文 By Bhikshuni Heng Hsien

●比丘尼恒賢 中譯 Chinese translation by Bhikshuni Heng Yi

महाकप्पिणेन च

Mahākapphiṇena ca

摩訶劫賓那

महाकप्पिणेन च

*Mahākapphiṇena ca,*¹

and Mahākapphiṇa

佛的弟子摩訶劫賓那
महाकप्पिण Mahākapphiṇa (註一，二)，出家爲比丘前爲南方 Kośala 之國王。「劫賓那」
कप्पिण Kapphiṇa 是他的出家名；本來他的父母以一個星宿 nakṣatra (房宿) (註三)爲其命名，因他們向此星祈禱而生下他。摩訶劫賓那在佛弟子中是解宿第一。

摩訶劫賓那出家後，在往見佛陀求受具足戒的路上，佛派一化身爲他說法。他聞法後一夜間即刻證得羅漢果位，於是他特別喜歡 ध्यान dhyāna 禪悅之喜，常發出 अहोसुखमहोसुखम् aho sukham aho sukham 之聲，即「啊！愉悅！啊！愉悅！」之意。所以當佛陀說 सुखावतीव्यूहसूत्र Sukhāvativyūha-Sūtra 《阿彌陀經》時，大阿羅漢摩訶劫賓那是適合列席這個法會的。

註：

1. 在 Max Müller 的譯本中，摩訶劫賓那在摩訶迦葉之後，摩訶迦旃延之前。本課依中文譯本之次序。

2. 劫賓那之一意爲「黃頭」。

3. 參看本刊第 368 期。

The Buddha's disciple महाकप्पिण Mahākapphiṇa² was king of Southern Kośala before he became a Bhikṣu. कप्पिण Kapphiṇa was his monastic name.³ Originally his parents named him for a nakṣatra "asterism,"⁴ one associated with Scorpio,⁵ to whom they had prayed for his birth. Mahākapphiṇa eventually became the foremost of the Buddha's disciples in understanding of astrology.

After Mahākapphiṇa had left the home life and while he was still on the road going to find the Buddha in order to be ordained, the Buddha sent a transformation body to speak the Dharma for him. Mahākapphiṇa heard the Dharma and attained one of the fruits of Arhatship "overnight."⁶ He then especially enjoyed the bliss of ध्यान dhyāna,⁷ constantly uttering अहोसुखमहोसुखम् aho sukham aho sukham, "ah bliss, ah bliss!" It was therefore very appropriate for the great Arhat Mahākapphiṇa to be present in the Dharma assembly at the time when Śākyamuni Buddha was about to speak the सुखावतीव्यूहसूत्र Sukhāvativyūha-Sūtra,⁸ the Sūtra of the Land of Ultimate Bliss.

Notes:

1. Mahākapphiṇena ca appears after Mahākāśyapena ca and before Mahākatyāyana in Max Müller's Sanskrit. We have emended the word order on the basis of the Chinese text.

2. 大劫賓那 da jie bin na.

3. One explanation of his name as meaning 黃頭 huang tou "yellow head" relates it to the Sanskrit word kapila "tawny." Tibetan transliterates as ka-pi-na.

4. See Vajra Bodhi Sea #368.

5. 房宿 fang xiu, "house star."

6. Perhaps in a "night's lodging," another meaning of the character 宿, then pronounced su. Pronounced xiu the same character also means "a night."

7. The word dhyāna pronounced Middle-Indic fashion jhāna comes into Chinese as the word 禪 chan and from Chinese into Japanese as zen.

8. Sukhāvati contains the word sukha(m) "bliss." See Vajra Bodhi Sea #333.

Sanskrit Lesson #32

◆比丘尼恒賢 文 By Bhikshuni Heng Hsien

◆比丘尼恒懿 中譯 Chinese translation by Bhikshuni Heng Yi

專
文
介
紹



Special Feature

वकुलेन च

Vakkulena ca

薄拘羅

大阿羅漢薄拘羅 वकुल Vakkula，活到一百六十歲，佛弟子中以年壽知名。他以跏趺坐的姿勢誕生，且能說話。他母親以為是怪物，就要殺他，但都沒成功，因為他持清淨不殺生戒很久了，所以沒有人可以殺他（註1）。

最後他母親拋他入海，被魚吞了。當那條魚被捕剖開時，小薄拘羅還活著。據說後來漁夫的太太收養了他，所以他的名字解釋為：द्व dva- 簡化為 व va-，「二」的意思。

कुल kula 是「家庭」之意，表示他有兩個家庭，一是生他的家庭，一是養他的家庭。

這裡要注意的是，在梵文裡有一種樹也叫 वकुल vakula 或 बकुल bakula（註2），不要把它和這位羅漢的名字混一起。這兩個名字並非梵字的起源，也不是相關字，而且這種樹有個不好聽的說法：據說它被女人吐了口水後，就會開花。

（下接第21頁）

वकुलेन च

Vakkulena¹ ca
and Vakkula

Among the Buddha's disciples the great Arhat वकुल, Vakkula² who lived to be one hundred and sixty years of age, was distinguished for his life span. Born seated in full lotus and able to talk,³ he was thought to be a monster by his mother who tried to kill him—but to no avail, for Vakkula had purely held the precept against killing for so long that he himself could not be killed.⁴

Finally his mother flung him into the sea, where he was swallowed by a fish. When the fish was caught and opened, the baby Vakkula was still alive. Some say the fisherman's wife then adopted him, and explain his name as meaning द्व dva- (simplified to व va-) "two," and कुल kula "family,"⁵ indicating that he had two families, the one into which he was born and his adoptive one.

But beware, for although वकुल vakula, (also बकुल bakula) trees⁶ occur in Sanskrit literature, you should not confuse them with the name of this Arhat! Their name is not in origin a Sanskrit or related word,⁷ and the trees are ignominiously known to bloom when spat on by a woman.

The traditional Chinese translation of the Arhat Vakkula's name is "Well-Formed,"⁸ referring to his well-balanced limbs and well-proportioned features. The Sanskrit derivation of the Chinese meaning is obscure.

Not only was the Venerable Vakkula's life-span long, but for the eighty years he cultivated the Way he never had an instant's illness or pain. That was his reward for having offered a हरीतकी haritaki⁹ fruit to a प्रत्येकबुद्ध Pratyeka-Buddha in the past.

The great Arhat Vakkula was in the assembly when the Buddha spoke the अमिताभ सूत्रम् Amitābha Sūtram.

(Continued on page 21)

(上接第 19 頁)

中文傳統的翻譯是「善容」，因為他的四肢和身材非常圓滿。至於其梵文的起源，則不得而知。

不但薄拘羅尊者的壽命很長，在他八十年的修行歲月中，沒有受過一次病痛，因為他過去曾以水果訶黎勒 **हरीतकी** *haritakī* 供養過一位辟支佛 **प्रत्येकबुद्ध** 而得此果報。

這位阿羅漢薄拘羅也列席在佛說《阿彌陀經》**अमिताभ सूत्रम्** *Amitābha Sūtram* 的法會中。

註：1. 請閱本刊 368 期，2001 年 1 月份。

2. 或這種樹的花。

3. 「善容」，或「偉行」，或「大肥盛」。

4. 訶黎勒，印度的一種樹和水果，藥用（通便），也可當染料。

Notes:

1. *Vakkulena* appears after *Kālodayinā* in Max Müller's Sanskrit edition. We have emended the word on the basis of the Chinese text.

2. 薄拘羅 *Bo ju luo*; Tibetan transliterates as Ba-ku-la or Bag-ku-la.

3. Modern derivatives and Prākṛit *bakkara* "laughter" point to a hypothetical Sanskrit root *√bakk-* "to chatter," (Turner 9117).

4. See #VBS 368 (January, 2001).

5. *Vakula* is a frequent variant spelling of his name, as are *Bakkula*, *Bakula*, and *Vatkula*. The derivation is non-historical, and Pāli has *Bakkula*, *Bākula*, and *Vakkula*.

6. The tree *Mimusops elengi* or its flower.

7. It is probably of Dravidian origin. See DED 3148.

8. 善容 *shan rong* or 偉形 *wei xing*; also 大肥盛 *da fei sheng* "Great Plump and Prospering One."

9. 訶黎勒 *ho li lei*; yellow myrobalm, an Indian tree and fruit, medicinal (laxative) and used as a dye.

梵文第三十三課

SANSKRIT LESSON #33

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆懿 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

अनिरुद्धेन च

Aniruddhena ca

阿婁樓駄

在《阿彌陀經》法會中最後一位提到的大阿羅漢是阿婁樓駄，अनिरुद्ध Aniruddha。這位尊者曾在佛講經法會上睡覺被佛責備，並警告他聽經時睡覺將來的果報是一千年都無法聞到佛的名字。

他於是生懺悔心，走極端一星期不睡覺，以至失去視力。

由於他的誠心，佛陀教他用天眼 दिव्यचक्षुः divyacakṣuḥ。於是阿婁樓駄尊者成為弟子中天眼第一。

阿婁樓駄 Aniruddha 的意思可解釋為「無貧」、「無滅」或「如意」。分析如下：

अ- a- 是一種否定的字首，如英文的「un-」，नि- ni- 也是字首意思是「退縮」。

रुध्- rudh- 是字根，有「障礙、防預、治奪」的意思。

अनिरुद्ध- aniruddha- 整句意思是「無喪失」、「不退」、「無疑」。

過去分詞的字尾是 -त -ta 如加到字根 -ध् (-dh) 的最後一字時，發音很自然就會改變為 रुध्-

अनिरुद्धेन च

Aniruddhena ca¹

and Aniruddha

The last of the Great Arhats mentioned by name when Śākyamuni Buddha spoke the *Amitābha Sūtra* was the Buddha's disciple अनिरुद्ध Aniruddha.² This Venerable One used to fall asleep during Sūtra lectures until he was reprimanded by the Buddha, who warned him that as retribution for sleeping while Dharma was being explained he would not even hear the Buddha's name for a thousand years.³ Fully repentant, he went to the other extreme and did not sleep for an entire week, thereby losing his eyesight.

But the Buddha, in response to his sincerity, taught Aniruddha the use of the दिव्यचक्षुः divyacakṣuḥ, the heavenly eye, and the Venerable Aniruddha became foremost in mastery of that spiritual penetration.

The name Aniruddha means Undeprived;⁴ it is also interpreted as Unhindered⁵ and According to intent.⁶

अ- a- is the negative prefix "un-." नि- ni- is a prefix meaning back, as in "held back." रुध्- rudh- is the root, meaning obstruct, prevent, deprive, etc.

रुद्ध- ruddha- is the perfect passive participle formed from the root rudh- and meaning deprived or hindered. अनिरुद्ध- aniruddha- then adds up to undeprived, not held back, unhindered.

Note that when the past participle suffix -त -ta is added to a root ending in -ध् -dh, sound change takes place.

रुध्- + -त rudh- + -ta very naturally comes to be pronounced ruddha?

The same thing happens in the word बुद्ध Buddha, which is the past participle of the root बुध् budh- awaken. Both Buddha and Aniruddha, although in form past participles, are used as substantives meaning Awakened One and Undeprived One respectively.

The Venerable Aniruddha was undeprived and never poor,

+ -त *rudh-* + -*ta* = *ruddha*，這情形在 बुद्ध *Buddha* 「佛陀」字一樣，字根是 बुद् *budh-* 「覺」的過去分詞。雖然 *Buddha* 和 *Aniruddha* 兩個都是過去分詞的形式，但是是用做獨立性的名詞如「覺者」和「無貧者」。

阿婁樓駄尊者是從來未貧窮過，也無罣礙，永遠可以得到他想要的，因為過去生他曾省下自己的午餐去布施一位修行者，而這位修道者是辟支佛 प्रत्येकबुद्ध *Pratyekabuddha* (*pratyeka* 獨，*buddha* 覺者)。那時阿婁樓駄的名字是 अन्नभार *Annabhāra* 供養者(*anna* 食物，*bhāra* 供給)而那位辟支佛的名字是 *Upariṣṭha*² 「站上者」(*stha* 站，*upari* 上面)。

阿婁樓駄尊者是釋迦族 शाक्य *Śākya* 的人，他的父親 अमृतोदन *Amṛtodana*³ 美味飯王(*amṛta* 美味，*udana* 粥飯)是釋迦牟尼佛的叔父，所以阿婁樓駄尊者出現在《佛說阿彌陀經》 सुखावतीव्यूहसूत्र *Sukhāvativyūhasūtra* 法會上不是不足為奇的。

註：

1. 或阿那律駄。

2. *Sthā-* 是字根「站立」的意思。當一個字內 *s* 字的前面是非 *a* 或 *ā* 的母音，就改成卷舌 *ṣ*，因此也影響了下一個字 *th* 變成 *ṭh*。

3. *Amṛta* 內最後 -*a* 一字和 *udana* 字的字首 *u-* 合成 *o* 字。

अनुत्पन्ना अनिरुद्धाः

anutpannā aniruddhāḥ : 《心經》上「不生不滅」。

unhindered, and had all he wanted according to his intent, all because he skipped a single meal in a previous life! He went without lunch and gave the food to a cultivator of the Way who turned out to be a प्रत्येकबुद्ध *Pratyekabuddha* Solitarily (*pratyeka*) Enlightened (*buddha*) One. In that lifetime *Aniruddha* was called अन्नभार *Annabhāra*, Food (*anna*) Bearing (*bhāra*) One, and the *Pratyekabuddha* was called *Upariṣṭha*, One Who Stands (*stha*)⁸ Above (*upari*)."

The Great Arhat *Aniruddha* was a member of the शाक्य *Śākya* clan. His father, the prince अमृतोदन *Amṛtodana*, Ambrosia (*amṛta*) Rice-Gruel (*udana*),⁹ was Śākyamuni Buddha's paternal uncle. Therefore it was not surprising that *Aniruddha* was present in the Assembly when the Buddha spoke the सुखावतीव्यूहसूत्र *Sukhāvativyūhasūtra*, The Sūtra of the Layout of the Land of Happiness.

Notes:

1. In the text this would be written combined with the preceding *ca*, and, which was translated before the previous Arhat's name: चानिरुद्धेन च *cāniruddhena ca*.

2. 阿婁樓駄 also 阿那律駄; in Sanskrit also *Anuruddha* (found only as *Anuruddha* in Pāli).

3. See *A General Explanation of the Buddha Speaks of Amitābha Sūtra*, by Tripiṭaka Master Hua, Buddhist Text Translation Society, San Francisco, 1974, p.97ff

4. 「無貧」 *wu pin*, literally not poor.

5. 「無滅」 *wu mie*, literally undestroyed. Tibetan has Ma 'gags-pa; 'gags-pa stopped, ceased, at a standstill," is related to 'gegs-pa hinder, obstruct, keep back.

6. 「如意」 *ru yi*.

7. The *t* assimilates to the preceding *dh*, and the aspiration (*h*) shifts to the end of the cluster.

8. *Sthā-* is the root meaning stand. When *s* follows a vowel other than *a* or *ā* within a word, it is pronounced as a retroflex sibilant *ṣ*, which in turn influences the sound of a following *th* to become *ṭh*.

9. Note that the final -*a* of *amṛta* and the initial *u-* of *udana* unite to form a single sound *o*.

अनुत्पन्ना अनिरुद्धाः

anutpannā aniruddhāḥ not produced, not destroyed – Heart Sūtra.



梵文第三十四課

SANSKRIT LESSON #34

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆懿 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

एतैश्चान्यैश्च
संबहुलैर्महाश्रावकैः

etais cānyais ca sambahulair mahāśrāvakaiḥ

如是等諸大弟子

到此時在佛說阿彌陀經法會中主要的大聲聞 महा श्रावकाः *Mahāśrāvakāḥ* 都已提到了，經文上 एतैश्च *etais ca* 就是指這些已提過的聲聞眾。च *ca* 是「和」，往往放於其所指的字之後。(註：與中英文不同，中文是方才所提之字之前)在此 *ca* 和 *anyais* 合寫成一字成為 *cānyais*，雖然還是兩個不同的字。這句和前面所提的 सार्धम् *sārdham* 「與」相關，它是 *-ais / -ais / -air / -aiḥ* 助格多數尾者，依其所遇到的聲音而有下列的：

अन्यैश्च *anyais ca* 「與其他」
संबहुलैर् *sambahulair* 「諸」
महा *mahā* 「大」
श्रावकैः *śrāvakaiḥ* 「聲聞」

字的主幹如下：

अन्य- *anya-* 「其他」
संबहुल- *sambahula-* 「諸」
महत्- *mahat-* 「大」
श्रावक- *śrāvaka-* 「聲聞」，字根 *śru-* 「聽聞」

Anyais 和 *sambahulair* 兩者都是

एतैश्चान्यैश्च संबहुलैर्महाश्रावकैः

etais cānyais ca sambahulair mahāśrāvakaiḥ

with both those and numerous other Great Sound Hearers

At this point in the description of the assembly present when the Buddha spoke the *Amitābha Sūtra*, all the principal महा श्रावकाः *Mahāśrāvakāḥ*, Great Sound Hearers, have been named. एतैश्च *etais ca* (with) both those refers to them. च *ca* and is translated before the word it follows. Note that *ca* combines with *anyais* to give *cānyais*, yet in meaning *ca* and *anyais* remain separate words. The previous occurrence of सार्धम् *sārdham* with carries over to this phrase, and calls for the plural endings of the instrumental case, which are either *-ais / -ais / -air* or *-aiḥ* depending on the envioning sounds.

अन्यैश्च *anyais ca* and (with) other
संबहुलैर् *sambahulair* numerous
महा *mahā* great
श्रावकैः *śrāvakaiḥ* Sound Hearers

The stem forms of the words are:

अन्य- *anya-* other
संबहुल- *sambahula-* numerous, many
महत्- *mahat-* large, great
श्रावक- *śrāvaka-* Sound Hearer (root *śru-* hear)

Anyais and *sambahulair* are both adjectives describing *Śrāvakaiḥ*. All three words are still governed by the previous *sārdham* with, and so are in the instrumental case. Note that the *r* final in a syllable or word will be written in the abbreviated

形容詞，形容 *Śrāvakaiḥ*。而這三個字都是被 *sārdham* 「與」所支配，因此是序於助格。要注意二字在一個音節或字的後面 *r* 縮 [॑] 在其下一個子音的上面。所以一方面我們有 बहुलैर् *bahulair* 「許多」，另一方面我們又有 बहुलैर्महा श्रावकाः

bahulairmahā śrāvakāḥ 「許多大」。

聲聞是聞佛說法而悟道者，除了那些提了名的以外，還有許多聲聞眾。

form [॑] above a following consonant. Hence on the one hand we have बहुलैर् *bahulair* but on the other hand

बहुलैर्महा श्रावकाः *bahulairmahā śrāvakāḥ* (nominative plural).

Sound Hearers hear the sound of the Buddha speaking Dharma and enlighten to the Way. There were many more of them present other than those specifically named.

1. 如是等諸大弟子 *ru shi deng zhu da di zi*



梵文第二十三課

Sanskrit Lesson #23

रेवतेन च

Revatena ca

離婆多

離婆多尊者也是聽聞佛說《阿彌陀經》的人之一，離婆多是以一個星宿 नक्षत्र *nakṣatra* 為名，他的父母祈求星宿 *Revatī* 以得子。依印度星象，共有二十八個星宿，此為區劃日月之運行，以平常目見之群星為標據，而為天之分野者。其數所以與二十八者，似劃白月一日至黑月終之分野為一日一宿者。*Revatī* 在西藏叫「夜舟」，描述三十二個星星組成的兩組在太陽黃道上的星宿。中國則名之為「房宿」。

रेवती *Revatī* 是「華麗」，或「繁茂富裕」的意思。尾音長音 *ī* 是表示陰性字，由字幹 *revant* 而來，其弱性字為 *revat*。接尾字 वन्त-*vant* (弱字 -*vat*) 意思是「擁有」。*Revant* रेवन्त- 字的第一部分似乎和 रै *rai* 字似乎有關。*Rai* 是「富裕」、「富庶」的意思，由字根 √रि- *ṛā-* 而來，意思是「賜予」、「給予」。所以 *revant* 字面翻成「擁有財富」，因此可翻成「富裕」「繁茂」。

(轉接第 24 頁)

रेवतेन च

Revatena ca

and Revata

The Venerable रेवत *Revata*¹ also heard Śākyamuni Buddha speak *The Amitābha Sūtra*. *Revata* was named after a नक्षत्र *nakṣatra*, a constellation or lunar mansion. His parents had invoked the aid of the *nakṣatra Revatī* in order to have a son. There are twenty-eight नक्षत्राणि *nakṣatrāṇi* according to the Indian system, one for each day of the moon's passage near the fixed stars on the apparent orbit of the sun (the ecliptic). *Revatī*, called "Night Boat" in Tibetan², is described as two elliptic groups of thirty-two stars. In the Chinese system, *Revatī* corresponds to the "House Constellation"³.

रेवती *Revatī* means opulent and also splendid. The final long *ī* marks it as a feminine word from the stem *revant*, whose weak form is *revat*. The suffix वन्त-*vant* (weak form वत्-*vat*) means possessing. The first part of the word रेवन्त- *revant-* seems to be related to the word रै *rai*, wealth, possessions, riches, derived from the root √रि- *ṛā-*, give, grant, bestow⁴ रेवन्त- *revant-* then means literally wealth-possessing, so it may be translated rich, wealthy, opulent, and also by extension abundant, and even splendid, beautiful. To form the feminine, one uses the weak form of the stem and adds the feminine suffix -*ī*. The word *Revata*, the name of the Venerable Elder in the *Sūtra* text, is a masculine singular form based upon the word *Revatī*.

At this point we should note that it is usual for nouns whose stem ends in short -*a*, such as *Revata-* to form their feminine counterpart by replacing the -*a* with -*ī*. However, in our case the noun *Revatī* was not originally formed from a noun ending in -*a*, but from an adjectival stem ending in a consonant. *Revant-*, opulent, made a substantive *Revatī*, the (feminine) Opulent One.

(continued on page 24)

●比丘尼恒賢 文
By Bhikshuni
Heng Hsien

●比丘尼恒懿 中譯
Chinese
translation by
Bhikshuni
Heng Yi

(接第21頁)

也可擴展其意思到「豐富的」，甚至可翻成「華麗的」、「美麗的」。要形成陰性字，是將其弱式的字幹加上陰性接尾音-ī。離婆多長者*Revata*是由*Revatī* 為基本來形成陽性單數名詞。

現在我們應該知道，將名詞的語幹-a改成-ī而形成其陰性名詞，是常有的事。*Revata*就是一例。然而在此的*Revatī* 並且由名詞尾音-a而來，而是由形容詞語幹的字尾是子音而來*Revant*-「豐富的」，由它而成名詞「豐富的人」*Revatī*(陰性的)。雖然表面上看來，*Revatī* 是由*Revata*而形成的，但我們知道正好相反。大弟子離婆多 रेवत 是以星宿नक्षत्र為名。

待續

(continued from page 21)

Although on the surface it would look as if *Revatī* had been formed from *Revata*, we know that it was the other way around, and that the great disciple रेवत was named after the नक्षत्र.

Notes:

1. 離婆多 *li po duo*
2. *nam-gru*
3. 室宿 *shi shu*
4. Possibly contracted from *rayi & vant*. See *Monier-Williams' Sanskrit-English Dictionary*.

☞To be continued



梵文第三十五課

SANSKRIT LESSON #35

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆懿 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

संबहुलैश्च बोधिसत्त्वैर्महासत्त्वैः।
तद्यथा

sambahulaiś ca bodhisattvair mahāsattvaiḥ. tad yathā

並諸菩薩摩訶薩

當佛陀在王舍城外的祇園說《阿彌陀經》時，不但大阿羅漢們參加此會「而且」和 च *ca* 「許多」 संबहुलाः *sambahulāḥ* 是主格、多數、陽性。「菩薩摩訶薩」 बोधिसत्त्वा महासत्त्वाः *bodhisattvā mahāsattvāḥ* 也參加法會。

介系詞 सार्धम् *sārdham* 「與」繼續支配文法上的運用，因此在此經文上的字屬於助格 संबहुलैः *sambahulaiḥ* 「眾多」，*ḥ* 是當那個字是一段落的最後字的發音。 बोधिसत्त्वैः महासत्त्वैः *bodhisattvaiḥ mahāsattvaiḥ*。

बोधिसत्त्व *bodhisattva* 是由兩字而成， बोधि *bodhi* 是陰性名詞，意思是「覺、悟」，由字根 √*budh-* 「覺」而來，和 बुद्ध *buddha* 「佛、覺者」同一字根。 सत्त्व *sattva* 是陽性名詞，意思是「有情者」，由字根 √*as-* *be* 「有、在」而來。 सत्त्व *sattva* 有兩個部分， सत् *sat* 是字根 √*as-* *be* 「有」的自動語態的現在分詞。而 त्व *tva* 是令其主格化的接尾詞，所以複合字 बोधिसत्त्व *bodhisattva* 菩薩有兩種解釋，一是「覺有情」，一是「有情覺」。

महा *mahā* (字幹 महत् *mahat*) 是「大」的意思，摩訶薩是菩薩中的大菩薩。

(下接第25頁)

संबहुलैश्च बोधिसत्त्वैर्महासत्त्वैः। तद्यथा
sambahulaiś ca bodhisattvair mahāsattvaiḥ. tad yathā
“and with numerous Bodhisattvas Mahāsattvas. Namely...”

When the Buddha spoke the *Amitābha Sūtra* in the Jeta Grove just outside of Śrāvastī, not only were Great Arhats present, but च *ca* also, and संबहुलाः *sambahulāḥ* many, numerous (nominative plural masculine) बोधिसत्त्वा महासत्त्वाः *bodhisattvā mahāsattvāḥ* Bodhisattvas Mahāsattvas were there as well.

The preposition सार्धम् *sārdham* with, together with continues to determine grammatical function. Consequently the words in the text are in the instrumental case: संबहुलैः *sambahulaiḥ* numerous — *ḥ* is the pronunciation when the word is final in a phrase — बोधिसत्त्वैः महासत्त्वैः *bodhisattvaiḥ mahāsattvaiḥ*。

बोधिसत्त्व *bodhisattva* (stem form) is composed of two words. बोधि *bodhi* is a feminine noun that means awakening, enlightenment, from the root √*budh-* awaken, the same root as in बुद्ध *buddha* Awakened One, Buddha. सत्त्व *sattva*, a masculine noun, means being, from the root √*as-* *be*. सत्त्व *sattva* being in turn has two components: सत् *sat* being, the present active participle of the root √*as-* *be*, and त्व *tva*, a nominalizing suffix. The compound word बोधिसत्त्व *bodhisattva* admits of two interpretations: one who is enlightened among beings, and one who enlightens beings.

महा *mahā* (stem महत् *mahat*) means great. Among Bodhisattvas a Mahāsattva is a great Bodhisattva.

(Continued on page 25)

तद् *tad* 「這、那」是代名詞、主格、單數、中性名詞，代表諸菩薩摩訶薩。在此 तद् *tad* 相當於 यथा *yathā* 「他們」，是副詞，意思是「如下」。整句 तद्यथा *tad yathā* 是「其名曰」的意思，表示將舉出菩薩摩訶薩的名字。

तद् *tad* this, that is a pronoun, neuter singular nominative, standing for the numerous Bodhisattvas Mahāsattvas. In this context, तद् *tad* is equivalent to they. यथा *yathā* is an adverb meaning so, as follows. The phrase तद्यथा *tad yathā* amounts to namely, and indicates that the Bodhisattvas Mahāsattvas are about to be named.

1. *bing zhu pu sa mo he sa* 並諸菩薩摩訶薩

तद् *tad* 「這、那」是代名詞、主格、單數、中性名詞，代表諸菩薩摩訶薩。在此 तद् *tad* 相當於 यथा *yathā* 「他們」，是副詞，意思是「如下」。整句 तद्यथा *tad yathā* 是「其名曰」的意思，表示將舉出菩薩摩訶薩的名字。

तद् *tad* this, that is a pronoun, neuter singular nominative, standing for the numerous Bodhisattvas Mahāsattvas. In this context, तद् *tad* is equivalent to they. यथा *yathā* is an adverb meaning so, as follows. The phrase तद्यथा *tad yathā* amounts to namely, and indicates that the Bodhisattvas Mahāsattvas are about to be named.

1. *bing zhu pu sa mo he sa* 並諸菩薩摩訶薩



梵文第三十六課

SANSKRIT LESSON #36

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆懿 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

मञ्जुश्रिया च कुमारभूतेना

mañjuśrīyā ca kumārabhūtenā

文殊師利法王子

मञ्जुश्रिया च कुमारभूतेना

mañjuśrīyā ca kumārabhūtenā

“and Crown Prince Mañjuśrī.”¹

在會中第一位提到的菩薩是文殊師利法王子。文殊師利 **मञ्जुश्री** *mañjuśrī* 是由兩個字合成，第一個字 **मञ्जु** *mañju* 形容詞，意思是「美麗的、可愛的、美妙的。」當天人在吉祥的時刻雨下的紅曼殊妙華 *mañjuṣaka* 也是用同樣的形容詞。第二個字 **श्री** *śrī* 有很多意思，從「端嚴」到「吉祥」，所有種種的威德和吉祥都包括在內。兩字合成 *mañjuśrī*，其意為「妙德」之人，或「妙吉祥」之人，在英文裡可以修改一下文法的結構，而說為「妙德菩薩」或「妙吉祥菩薩」，兩者都是文殊師利菩薩。

文殊師利同時也有其他名字 -- *mañjughoṣa* 和 *mañjusvara* 「妙音」，**घोष** *ghoṣa* 和 **स्वर** *svara* 都是指「音」的意思。*Ghoṣa* 是指混雜的吵聲、喧囂音，和模糊不清的哭叫聲，以及如箭颼聲和小河汨汨聲。而 *svara* 是指唱歌聲，通常用於音樂上的音調、重音、音符。*Ghoṣa* 也用在馬鳴菩薩 *Aśvaghoṣa* 的名字 (*aśva*

The first Bodhisattva mentioned in the *Sukhāvativyūha* was Crown Prince Mañjuśrī. The name **मञ्जुश्री** *mañjuśrī*² is composed of two words. The first word is **मञ्जु** *mañju*, an adjective meaning beautiful, lovely, wondrous. The same word occurs in the name of the delicate red *mañjuṣaka* flowers which the gods rain down on auspicious occasions. The second word is **श्री** *śrī* which has many meanings, ranging from majesty to auspiciousness, and covering all kinds of splendor and good fortune. The two words taken together in *mañjuśrī* form a compound meaning one who possesses *śrī* which is *mañju*, in other words one of wondrous majesty,³ or one of wondrous auspiciousness.⁴ In English it is possible to alter the grammatical structure and say Wonderfully Majestic Bodhisattva, or Wonderfully Auspicious Bodhisattva. In either case it is the Bodhisattva Mañjuśrī.

Mañjuśrī is also called *mañjughoṣa* and *mañjusvara*, one of wondrous sound – **घोष** *ghoṣa* and **स्वर** *svara* both mean sound. *Ghoṣa* refers to mingled noise and tumult, and to indistinct calls, cries, and sounds such as the whizzing of an arrow or the gurgling of a brook. *Svara* is a singing sound, and is the word used for tone, accent, and notes in the musical scale. *Ghoṣa* occurs in the name of the Bodhisattva *Aśvaghoṣa*, horse (*aśva*) cry (*ghoṣa*), and *svara* in the name of Avalokiteśvara, the Bodhisattva who holds in contemplation (*avalokita*) the sound (*svara*) of the world.⁵

The form **मञ्जुश्रिया** *mañjuśrīyā* is instrumental singular⁶, governed by the previously expressed preposition *sārdham* together with. *Ca* is the conjunction and, translated before the word it follows, altogether like Latin *que* (Greek *te*), and Mycenaen *qwe* with which it is cognate.

馬；*ghoṣa* 鳴)，而 *svara* 在觀世音菩薩 Avalokiteśvara (觀 *avalokita*；音 *svara*)。

मञ्जुश्रिया *mañjuśriyā* 是單數、助格，由前文所提到的介系詞 *sārdham* (與……) 所支配。*Ca* 是指「和」連接詞，出現於它所提的字之後面。和拉丁文的 *que* (希臘文的 *te*)，美錫尼文的 *qwe* 都是同一語系。

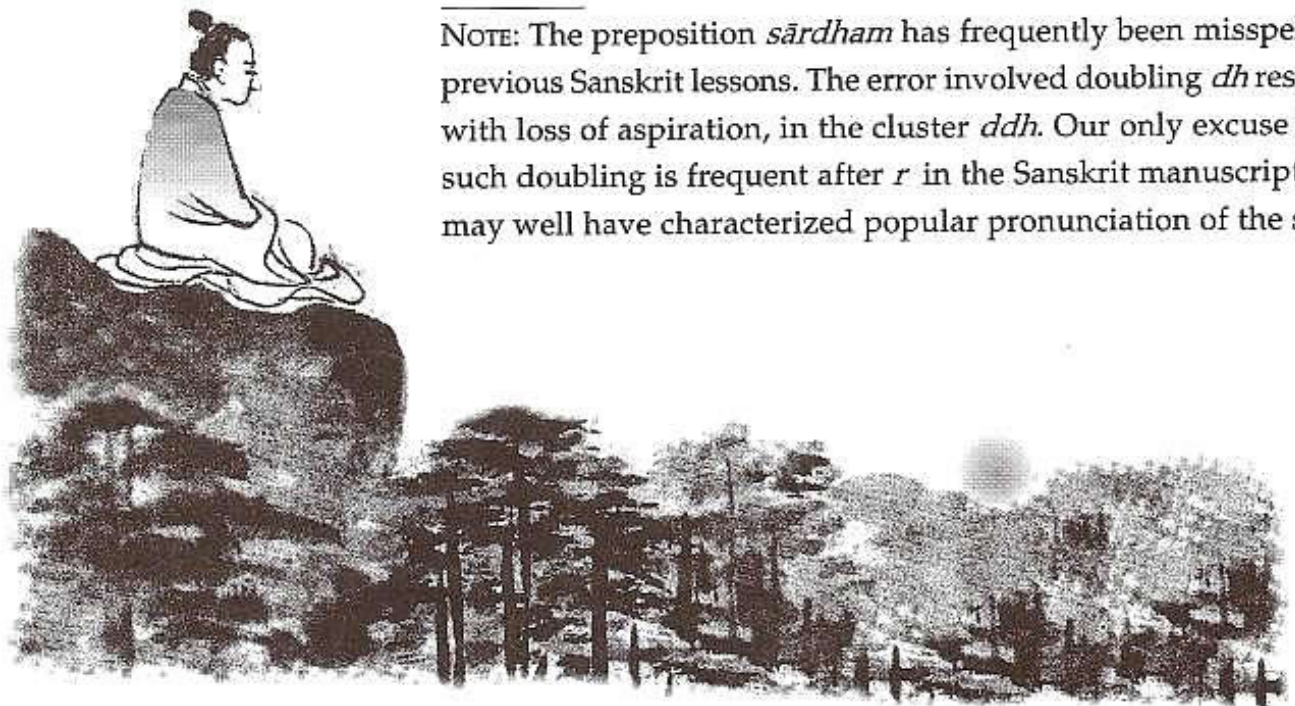
कुमारभूत *kumārabhūta* 是文殊師利菩薩的頭銜，कुमार *kumāra* 是「童子」的意思，也可說為「王子」。भूत *bhūta* 是字根 $\sqrt{bhū}$ -「應、是」的被动過去分詞，意思是「成為」，所以 *kumārabhūta* 是單數、助格，與 *mañjuśriyā* 同。在中文 *kumārabhūta* 和 *dharmakumāra* 同義，意為「法王子」，這個頭銜是指文殊師利的地位是佛 - 法王 - 的真子，這形容菩薩是「從佛口生、從法化生」，已入佛家 *buddhavaṃśa*，在佛經裡最常指是佛的「左右手之人」，文殊師利是法王子之首，故名法王子 *kumārabhūta*。

कुमारभूत *Kumārabhūta* is a title by which the Bodhisattva Mañjuśrī is known. Literally कुमार *kumāra* is the noun a youth, and has the additional meaning prince. भूत *Bhūta* is the perfect passive participle of the root $\sqrt{bhū}$ - be, and means become.

Kumārabhūtena is instrumental singular agreeing with मञ्जुश्रिया *mañjuśriyā*. *Kumārabhūta* in Chinese is rendered as the equivalent of *Dharmakumāra*,⁷ Dharma prince. The title refers to Mañjuśrī Bodhisattva's position as a true son of the Dharma King, who is the Buddha. It describes a Bodhisattva who has been Born from the Buddha's mouth, transformationally born of Dharma,⁸ and has joined the *buddhavaṃśa*, the household of the Buddha. The phrase in Buddhist Sūtras most often refers to the Buddha's "right-hand man," the Bodhisattva Mañjuśrī, chief among the *dharmakumāra*: the *kumārabhūta*.

1. 文殊師利法王子 *wen shu shi li fa wang zi*.
2. 文殊師利 *wen shu shi li*.
3. 妙德 *miao de*.
4. 妙吉祥 *miao ji xiang*.
5. The name admits of other explanations.
6. It is rare for a Sanskrit word ending in long "ī" to be masculine. The instrumental form मञ्जुश्रिया *mañjuśriyā* follows the declension for a monosyllabic word ending in long "ī", usually a feminine word such as *śrī*. See Whitney's Grammar Section 351.
7. 法王之子 *fa wang zhi zi*.
8. 從佛口出、從法化生 *cong fo kou chu, cong fa hua sheng*.

NOTE: The preposition *sārdham* has frequently been misspelled in previous Sanskrit lessons. The error involved doubling *dh* resulting, with loss of aspiration, in the cluster *ddh*. Our only excuse is that such doubling is frequent after *r* in the Sanskrit manuscripts, and may well have characterized popular pronunciation of the sūtras.



梵文第三十七課

SANSKRIT LESSON #37

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆懿 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

अजितेन च बोधिसत्त्वेन

ajitena ca bodhisattvena

阿逸多菩薩

在《佛說阿彌陀經》法會上，下一個所提的菩薩是阿逸多菩薩，又稱將來下生彌勒佛。梵文中的阿逸多 अजित *ajita* 是「無法克服的」、「無上的」和「無能勝」，*ajita* 的 *a-* 是否定的字首，和英文中的「*un-*」一樣的作用。*jita* 意思是「克服」等，從字根 \sqrt{j} 「克服、勝過、優於」，而 *ajita* 的 *-ta* 則是被動完成式，如英文中的「*-ed*」。

अजित *Ajita* 阿逸多「無能勝」，是菩薩的名字。अजितेन *Ajitenā* 是那名字的助格、單數，配合前面提到的前置詞「與……」*sārdham*。而 बोधि सत्त्वेन *Bodhisattvena* 也是同樣的原因為單數、陽性、助格、名詞，所以整個經文是這樣讀：「與…(前面所提的名字)和阿逸多菩薩」。

Maitreya 「彌勒」是菩薩的姓，意思是「慈氏」，梵文的「慈」是 *maitrī*，一個陰性名詞，也表示親切、仁慈，*maitrī* 「仁慈」是由形容詞 *maitra-* 「友善的、仁慈的」而來，而這個形容詞也是由字 *mitra* 「朋友」而來。

(下接第25頁)

अजितेन च बोधिसत्त्वेन

*ajitena ca bodhisattvena*¹

"and Ajita Bodhisattva."

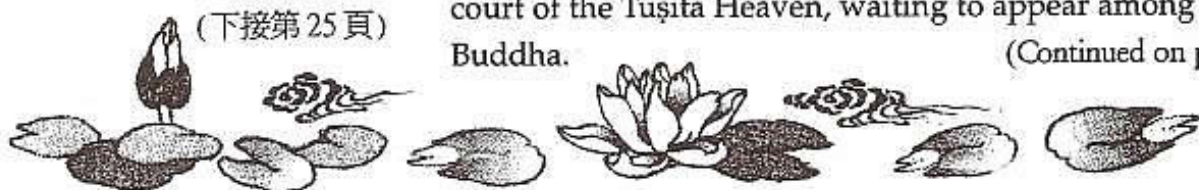
The Bodhisattva next named in the *Sukhāvatīvyūha* assembly is Ajita Bodhisattva¹, otherwise known as the Buddha-to-be Maitreya. The Sanskrit word अजित *ajita*² means "unconquered", also translatable as "unsurpassed," and "unexcelled."³ The initial *a-* of *ajita*, a negative prefix, corresponds to English "*un-*." *Jita* means "conquered" etc. from the root \sqrt{j} "conquer, surpass, excel." The *-ta* of *ajita* marks it as the perfect passive participle, and is equivalent to English "*-ed*."

अजित *Ajita*, "Unconquered," is the Bodhisattva's personal name. अजितेन *Ajitenā* is the singular of that name in the instrumental case, the case called for by the previous preposition *sārdham* together with. बोधिसत्त्वेन *Bodhisattvena* is also instrumental singular masculine for the same reason. The text then reads "together with (those previously mentioned) and (*ca*) Ajita Bodhisattva."

*Maitreya*⁴ is the Bodhisattva's family name. *Maitreya* is a patronymic (a word that indicates relationship) and literally means "related to kindness."⁵ "Kindness" in Sanskrit is *maitrī*⁶, a feminine noun which also denotes friendliness and benevolence. *Maitrī* "kindness" is derived from the adjective *maitra* - "friendly, kind," which in turn is based upon the word for "friend" *mitra*.

Maitreya, the Bodhisattva Ajita, now dwells in the inner court of the Tuṣita Heaven, waiting to appear among us as a Buddha.

(Continued on page 25)



彌勒，阿逸多菩薩現在在兜率內院，等著爲下一尊佛。所以他有個頭銜是 *ekajāti-pratibaddha* 「一 (*eka*) 生 (*jāti*) 補處 (*pratibaddha*)」表示他將來是下一尊佛，也就是於釋迦牟尼佛之後成佛。

He therefore has the title *ekajāti-pratibaddha*: "Bound (*pratibaddha*) only by one (*eka*) birth (*jāti*). " That title designates the next Buddha, the Buddha-to-be, in this case the successor to Śākyamuni Buddha.

1. 阿逸多菩薩 *e yi duo pu sa*.
2. 阿逸多 *e yi duo*.
3. 無能勝 *wu neng sheng*.
4. 彌勒 *mí le*.
5. 慈氏 *ci shí*; Tibetan *byams-pa*.
6. Pāli *mettā*; it is the same *maitrī* as the first of the four *apramāṇa*, "immeasurables," also called the four *brahmavihāra*, "brahmic stations," which are *maitrī* "kindness," *karuṇā* "compassion," *muditā* "sympathetic joy," and *upekṣā* "letting go."
7. 一生補處 *yī shēng bù chù*; Tibetan *skye-ba gcig-gis thag-pa*.
8. For the Master's commentary to this section see *A General Explanation of the Buddha Speaks of Amitabha Sutra* by Tripitaka Master Hua, Buddhist Text Translation Society, San Francisco, 1974, pages 103-5, which also appeared in *Vajra Bodhi Sea* issue #47, pages 15-16.

梵文第三十八課

SANSKRIT LESSON #38

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆露 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

गन्धहस्तिना च बोधिसत्त्वेन

*gandhahastinā ca bodhisattvena*¹

乾陀訶提菩薩

在釋迦牟尼佛說《阿彌陀經》法會上，後面三個菩薩的名字(中文只有二個)第一個是乾陀訶提菩薩

Gandhahastin。而在經文上是助格形式，所以是 *gandhahastinā*

bodhisattvena。一樣的，是配合前文所提的前置詞「與...」*sārdham*，而 *ca* 是「和」的意思，是指其前面的名詞，而不是其後之字，不像中文或英文。所以 *gandhahastinā ca* 翻成「和乾陀訶提」。在中文翻譯裏，鳩摩羅什法師是用音譯。

गन्ध *Gandha* 是「香味、氣味」，在六種感官(*viṣaya*)的分析中，*gandha*「氣味」是和嗅覺的鼻根(*ghrāṇa*)配對。*हस्तिन्* *Hastin* 是「象」的意思，是由 *हस्त* *hasta*「手」而來。字尾詞 *-in* 是「有」的意思，所以 *hastin* 是「有手者」，是象的一種圖形式的特徵，因為它的鼻子是最顯著的特徵。

複合字 *gandhahastin* 是「香象」的意思，是象在第四階段的特別名稱，在這個時候它比一般時的力量大很多。

(下接第21頁)

गन्धहस्तिना च बोधिसत्त्वेन

*gandhahastinā ca bodhisattvena*¹

"and Gandhahastin Bodhisattva."

The list of representative Bodhisattvas present when Śākyamuni Buddha spoke the *Sukhāvativyūha* concludes with three names in the Sanskrit version.² The first name is that of Gandhahastin Bodhisattva, which here takes the instrumental case form *gandhahastinā bodhisattvena*, called for by the previous preposition *sārdham* together with. The conjunction *ca*, as before, means *and*, coming after the word rather than before it as in English, so *gandhahastinā ca* must be translated *and Gandhahastin*. The Chinese translation by Dharma Master Kumārajīva gives the name in transliteration.³

गन्ध *Gandha* means fragrance, odour, scent. In the analysis of the six spheres of sense (*viṣaya*), *gandha* odour is paired with the faculty of smell, the nose organ (*ghrāṇa*).⁴ *हस्तिन्* *hastin* means elephant. It is made up of the word *हस्त* *hasta* hand and the suffix *-in* which means *possessing*. *Hastin* then means *possessing a hand*, or (the) *handed (one)*,⁵ a graphic cognomen for the elephant, of whose anatomy the trunk is the most conspicuous feature.

The compound *gandhahastin*, scent elephant or fragrant elephant,⁶ is a technical term for an elephant in the fourth stage of must,⁷ at which time its strength is far greater than that of an elephant at ordinary times.

(Continued on page 21)





(上接第19頁)

這對菩薩來說
是很合適的名字，
它代表大象的莊嚴
和其精力，這在過
去的印度直到現在
都被極度尊崇的。

It is a fitting name for a Bodhisattva in that it denotes strength and energy and the magnificence of the elephant which was and still is very highly esteemed in India.

1. 乾陀訶提菩薩 *qian tuo he ti pu sa*.
2. The Chinese version lacks the third name. Cf. discussion in subsequent lessons.
3. Taisho no. 366; cf. note 1 here.
4. Cf. *The Heart Sutra and Commentary* by Tripitaka Master Hua, BTTS 1980, pages 48-50 and page 58 for a full discussion of the faculties of sense and their spheres or objects.
5. Perhaps with *mṛga* beast understood.
6. 香象 *xiang xiang*; Tibetan has *spos-kyi glari-po che*, *spos* meaning **perfume, incense, fragrance** (*kyi* is the so-called genitive suffix which makes a noun an adjective), and *glari-po che* meaning **elephant**.
7. Described in *Mātāṅgalīla* ix.15 (ref. fr. Edgerton Dict.)

梵文第三十九課

SANSKRIT LESSON #39

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆懿 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

नित्योद्युक्तेन च बोधिसत्त्वेन

nityodyuktena ca bodhisattvena

常精進菩薩

佛說阿彌陀經法會上，後三個菩薩的第二位是常精進 Nityodyukta 菩薩，鳩摩羅什法師翻成此名。नित्य *Nitya* 是「繼續的、永久的、永恆的」；在複合字 *nityodyukta* 裡翻成副詞「常」或「恆」。複合字的第二部份是 *udyukta* 直譯是軛連，उद् *ud-* 是字首語，意思是「上、起」；युक्त *yukta* 是「連」的意思，從字根 युज् *yuj-* 「連起、合起、扣起」，這個字和 *yoga, yogin, yoginī* 三個字都來自同字根。動詞可擴張其意義而成爲「致力於……(某事)」或「決定做(某)事」當 *nitya* 和 *udyukta* 合起來則成爲 *Nityodyukta*，合併的部份發音改成 *-o-*，意思爲「永遠的努力」，這是因爲這位菩薩在他的修行和救度眾生是永遠精進的。

नित्योद्युक्तेन च बोधिसत्त्वेन

nityodyuktena ca bodhisattvena

“and Nityodyukta Bodhisattva”¹

The second of the three concluding Bodhisattvas named as present in the *Sukhāvatīvyūha Sūtra* Assembly is the Bodhisattva Nityodyukta. The Chinese Dharma Master Kumārajīva translated that Bodhisattva's name as Ever Vigorous.² नित्य *Nitya* in Sanskrit means continual, perpetual, eternal. In the compound *nityodyukta* it may be interpreted as the adverb ever or eternally. The second part of the compound is the word *udyukta*, which literally means yoked up. उद् *ud-* is the prefix meaning up, and युक्त *yukta* means yoked, from the root युज् *yuj-* yoke, join, fasten. It is the same root from which the words *yoga, yogin, and yoginī* are derived. By extension, the verb can mean apply one's self to (something) or set to work. *Nityodyukta* then—notice the sound change to *-o-* that occurs when *nitya* and *udyukta* are put together—means something like eternally applied, referring to the fact that this Bodhisattva is ever vigorous in his cultivation of the Way and his rescuing of living beings.³

Notes:

1. 常精進菩薩 *chang jing jin pu sa*

2 Cf. note 1. Mvy. 696 has 恆 *heng* for 常 *chang*, with the same meaning. Tibetan has *rtag-tu brtson*. *Rtag-tu* means always, and *brtson-pa* means to strive.

3. Cf. Tripitaka Master Hua, *A General Explanation of the Buddha Speaks of Amitābha Sūtra*, Buddhist Text Translation Society, Sino-America Buddhist Association, San Francisco (1974), p.105.

梵文第四十課

SANSKRIT LESSON #40

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆懿 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

अनिक्षिप्तधुरेन च
बोधिसत्त्वेन ।

*Anikṣiptadhurena ca
bodhisattvena*

不休息菩薩

在梵文裡最後一個被提到的菩薩於阿彌陀經裡是不休息菩薩，但在中文裡鳩摩羅什法師沒放此菩薩的名字。前兩位菩薩是乾陀波提菩薩和常精進菩薩，不休息菩薩

Anikṣiptadhura 通常是與常精進菩薩的名字放在一起，如在妙法蓮華經裡，並沒提乾陀訶提菩薩，但常精進菩薩和不休息菩薩則依次而出現。妙法蓮華經也是由鳩摩羅什法師所翻，再者明朝蓮池大師所著《阿彌陀經疏鈔》將我們經文並乾陀訶提菩薩譯成「不休息」與「常精進」成對。明朝的異文融合，卻也保留了梵文裡最後所提的菩薩 Anikṣiptadhura。

在字 Anikṣiptadhura 裡，अ a- 是否定的字首，意思是「不，等」。Nikṣipta 是由字首 नि- ni- 「下」和字根 क्षिप्- kṣip- 「拋、擲」合成的。字尾 -ta 是過去被動分詞，所以

अनिक्षिप्तधुरेन च बोधिसत्त्वेन ।

Anikṣiptadhurena ca bodhisattvena

“and Anikṣiptadhura Bodhisattva.”¹

In the Sanskrit version of the *Amitābha Sūtra* (the *Sukhāvativyūha Sūtra*), the third of the concluding Bodhisattvas named in the description of the Assembly is the Bodhisattva Anikṣiptadhura, but in the Chinese translation by Dharma Master Kumārajīva, only two Bodhisattvas are named instead of three. The first named is a Chinese transliteration of Gandhahastin Bodhisattva,² and the second name is a translation into Chinese of Nityodyukta Bodhisattva as Ever Vigorous.³ There is no equivalent of the Bodhisattva Anikṣiptadhura who is the usual companion of the Bodhisattva Nityodyukta. For instance, in the *Lotus Sūtra*,⁴ when the assembly is named, the Bodhisattva Gandhahastin does not appear, but the Bodhisattvas Nityodyukta and Anikṣiptadhura are named, in that order. The Chinese version of the *Lotus Sūtra*, made by the same Dharma Master Kumārajīva,⁵ translated those two Bodhisattvas' names respectively as Never Resting⁶ and Ever Vigorous. Furthermore, the Ming Dynasty Commentary to the *Amitābha Sūtra*, by Great Master Lian Chi,⁷ explained the transliteration of Gandhahastin in our text as meaning Never Resting, i.e. Anikṣiptadhura, making a pair with Ever Vigorous, i.e. Nityodyukta. The Ming Dynasty conflation, therefore, preserves a trace of the third Bodhisattva Anikṣiptadhura of the Sanskrit text.

In Anikṣiptadhura, अ a- is a negative prefix meaning not, etc. Nikṣipta is made up of the prefix नि- ni- down, the root क्षिप्- kṣip- toss, throw, and the suffix -ta of the perfect passive participle क्षिप्- kṣipta. Nikṣipta therefore means thrown down, abandoned, cast aside. A- negates that meaning, so anikṣipta means not thrown



Nikṣipta 是指「拋下、捨棄、拋棄」。而 *a-* 則將其意義否定，所以 *anikṣipta* 是「不放棄，等」。這分詞修飾字 धुर *dhura* 「負荷、擔負」，由字根 धृ- *dhṛ-* 而來，意思是「把住、支持、持續」，所以直譯這位菩薩的名字是「從不放棄其擔負者」，表示這位菩薩從不休息、永遠精進。

down, etc.. That participle modifies धुर *dhura*, the word for burden which is derived from the root धृ- *dhṛ-* bear, hold, sustain. This Bodhisattva's name Anikṣiptadhura, literally **One Whose Burden Has Not Been Thrown Down**, indicates that this Bodhisattva never rests, but is ever vigorous!

Notes:

1. Chinese has no equivalent here.
2. Cf. VBS #382.
3. Cf. VBS #384.
4. *Saddharmapuṇḍarika Sūtra*, Vaidya ed. 1.25.
5. 妙法蓮華經 *miao fa lian hua jing*, with Commentary by Tripiṭaka Master Hua, translated by the Buddhist Text Translation Society, San Francisco, California.
6. 不休息 *bu xiu xi*; Mvy. 719 gives 不棄精進 *bu chi jing jin*, (with) **Vigor Not Abandoned**. Tibetan has *brtson-pa mi gtor-ba*. *Brtson-pa* means **striving**, *mi* means **not**, and *gtor-ba* means **abandon(ed)**.
7. 明蓮池大師著「阿彌陀經疏鈔」，青蓮出版社 Hong Kong, 1969; Taiwan reprint, 1973.
8. Cf. Tripiṭaka Master Hua, *A General Explanation of the Buddha Speaks of Amitābha Sūtra*, Buddhist Text Translation Society, San Francisco (1974), p. 105.

梵文第四十一課

SANSKRIT LESSON #41

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆懿 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI



एतैश् चान्यैश्च संबहुलैर्
बोधिसत्त्वैर् महासत्त्वैः

*etais cānyais ca sambahulair
bodhisattvair mahāsattvaiḥ*

如是等諸大菩薩

到此，佛說阿彌陀經的法會，
與會的主要菩薩們都已提到了。

Etais ca 是指他們，這兩個字很熟悉。在前文所提的長老或聲聞的名字，總結和開始介紹代表性菩薩的名字時，也是用同樣的字。

現在我們來複習一下，*etais*，*anyais*，和 *sambahulair* 都是形容詞，形容 *bodhisattvair*。這三個字還是受前文所提的前置詞 *sārdham* 「與」所支配，所以都是助格。在這裡是複數陽性詞，因為 *bodhisattva* 是陽性名詞。*Etais* 是「那些」*ca* 是「和」，指其前面之字。*Anyais* 是「其他」的意思。第一個 *ca* 和第二個 *ca* 是相關的，我們可以翻成「如是等」，而 *sambahulair* 是「諸」的意思。

Mahāsattvaiḥ 直譯是「偉大的眾生」，是敘述主詞用來做為 *bodhisattvair* 的同位格，顯示其特色：在覺悟 (*bodhi*) 的眾生 (*sattva*) 中，偉大 (*mahā*) 的眾生 (*sattva*) 是為首的大菩薩。

एतैश् चान्यैश्च संबहुलैर् बोधिसत्त्वैर् महासत्त्वैः

*etais cānyais ca sambahulair bodhisattvair mahāsattvaiḥ*¹

“(with) both those and numerous other Bodhisattvas, Mahāttvas.”

At this point in the description of the assembly present when the Buddha spoke the *Amitābha Sūtra*, all the principal Bodhisattvas have been named. *Etais ca* refers to them. The words are familiar, a virtually identical phrase having been used to conclude the list of names of the representative *śrāvakas* or Sound Hearers,² and to introduce the list of representative Bodhisattvas.³

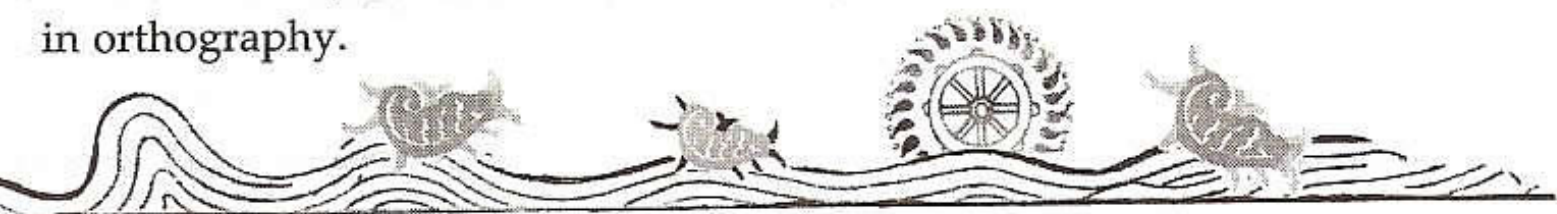
To review, *etais*, *anyais*, and *sambahulair* are adjectives describing *bodhisattvair*. All three words are still governed by the previous preposition *sārdham* with and so are in the instrumental case, here plural masculine, for *bodhisattva* is a masculine word. *Etais*⁴ means those; *ca* and is translated before the word it follows. *Anyais* means other.⁵ Here *ca* is correlative with a second *ca*, the pair in English being translated as both...and. *Sambahulair* (stem *sambahula-*) means numerous.

Mahāsattvaiḥ, literally Great Beings, is a predicate nominative used in apposition to *bodhisattvair*⁶ as a further characterization: among Enlightenment (*bodhi*) Beings (*sattva*), great (*mahā*) beings (*sattva*) are the leading Bodhisattvas, great Bodhisattvas. (Continued on page 23)



Notes:

1. 如是等諸大菩薩 *ru shi deng zhu da pu sa*. The Chinese has no equivalent for *mahāsattvaiḥ*.
2. Cf. VBS #378 for a full discussion.
3. Cf. VBS #379 for a full discussion.
4. For discussion of the spellings *etaiś ca* and *cānyaiś ca* (made up of *ca* and *anyaiś* followed by *ca*), cf. VBS #378.
5. The Ming Dynasty Commentary by Great Master Lian Chi (cf. VBS #385 for reference) says the “other” Bodhisattva Samantabhadra and the Bodhisattva Avalokiteśvara, both prominent Bodhisattvas in Pure Land Doctrine, et al.
6. Cf. VBS #378, #379 for discussion of *saṃdhi* which results in these variations in orthography.





梵文第四十二課

SANSKRIT LESSON #42

專文介紹

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

SPECIAL FEATURE

比丘尼恆懿 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

शक्रेण च देवानाम्
इन्द्रेण

Śakreṇa ca devānām

indreṇa

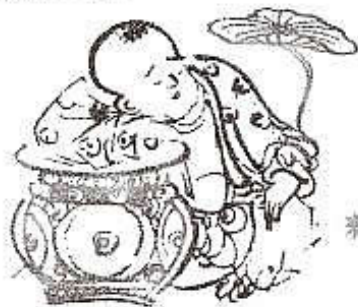
及釋提桓因

所在阿彌陀經法會中的聖者都已提過了，現在開始提一般凡夫之名，由釋提桓因開始。शक्रो

śakro देवानम् *devānām*
इन्द्रः *indraḥ*。天主釋迦

Śakra 通常也稱為因陀

Indra，在基督教裡稱為上帝、揮寶杵之人，在希臘則為宙斯神（Zeus）而在羅馬名為朱比特主神（Jupiter）。雖然帝釋天神是很有威力的，*śakra* 是「有威力、能夠」的意思，*indra* 是「主、統治者」而，*devānām* 是「天」但他還有慾望，所以不能稱為聖者。



शक्रेण च देवानाम् इन्द्रेण

*Śakreṇa ca devānām indreṇa*¹

"and Śakra, Ruler of gods."

Up to this point, the Sages present in the *Amitābha Sūtra* assembly have been named. With शक्रो *śakro* देवानम् *devānām* इन्द्रः *indraḥ*,² the ordinary, common individuals begin to be named. The god Śakra,³ often referred to as Indra,⁴ is the Lord God of Christianity⁵ and, as wielder of the thunderbolt (*vajra*), was known to the Greeks as Zeus and as Jupiter to the Romans. Although a powerful lord of gods—*śakra* means powerful, able,⁶ *indra* means lord, ruler, chief,⁷ and *devānām*⁸ means of gods⁹—he still has desire, and so is not a Sage.

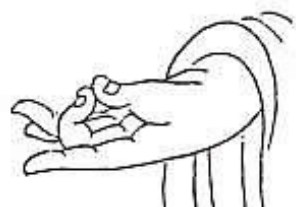
Notes:

1. The Chinese translation by Tripiṭaka Master Kumārajīva reads 及釋提桓因 *jì shì tí huān yīn*, and Śa(kro) de(vā)nām in(draḥ).
2. As used in our passage, *śakreṇa* and *indreṇa* are in the instrumental case, but the phrase is more frequently quoted, as here, with *śakro* and *indraḥ* both in the nominative case with samdhi. The usual Chinese transliteration of *śakro devānām indraḥ* as 釋提桓因 *shì tí huān yīn* (cf. note 1) is short for 釋迦提桓 (or: 婆) 因陀 (or: 達) 羅 *shì jiā tí huān* (or: *pe*) *yīn tuó* (or: *dá*) *lú*.
3. Cf. note 2; 釋迦 *shì jiā* represents *śakro*.
4. Cf. note 2; 因陀 (or: 達) 羅 *yīn tuó* (or: *dá*) *lú* represents *indraḥ*.
5. For explanation by the Venerable Master Hua, cf. *The Wonderful Dharma Lotus Flower Sutra*, BTTS, San Francisco, 1977, Vol. 2: Chapter 1, pp. 157-160.
6. The traditional Chinese translation of *śakro devānām indraḥ* is 能天主 *néng tiān zhū*, Able Ruler of gods. In that phrase, 能 *néng* Able translates *śakro*.

(Continued on page 21)



7. Cf. note 6; 主 *zhu* lord translates *indraḥ*. Sometimes one finds instead 王 *wang* king, or 帝 *di* emperor. All convey the idea of ruler. His frequent title 帝釋 *di shi* appears to be a conflation of the translation of *indraḥ* as 帝 *di* emperor/ruler, and the initial syllable 釋 *shi* of the transliteration of *śakro*.
8. Cf. note 2; 提桓 (or: 婆) *ti huan* (or: *pe*) stands for *devānām*.
9. Cf. note 6; 天 *tian* god(s) translates *devānām*.



梵文第四十三課

SANSKRIT LESSON #43

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆懿 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

शक्रेण च देवानामिन्द्रेण

Śakreṇa ca devānāmindreṇa¹

釋提桓因

帝釋天主統領著忉利天 (Trayastrīṃśa-devaloka)，也就是三十三天，屬於欲界kāma-dhātu，在須彌山頂，四方各有八天，中央一個為帝釋天主所居之地，其大本營名為善見城Sudarśana。這位天主過去生在迦葉佛時，為一女人，她邀集其三十二位朋友一起修補佛像和佛廟。她的業報生為天主，統治其三十二個助手。

Śakra (語幹) 意思是「有勢力者」，由字根√śak-「有力量的，能夠的」，經本上的字是 Śakreṇa，是助格單數，陽性名詞。同樣的，依所提過的介系詞（與……）而成的形式。Indreṇa 同樣也是助格，單數，陽性名詞，依同一個介系詞而成的形式。文法上，indreṇa 是 śakreṇa 的同位格，其語幹indra「統治者」由字根√ind-「統治，控制」。Devānām「天神的」，其語幹Deva指「天神，上帝」。Devānām是屬格，複數，陽性名詞，從屬indreṇa。 (下接第23頁)

शक्रेण च देवानामिन्द्रेण

Śakreṇa ca devānāmindreṇa¹

and Śakra, Ruler of gods

The god Śakra rules over the Trayastrīṃśa-devaloka,² Heaven of the Thirty-three,³ in the kāma-dhātu, Desire Realm. The Trayastrīṃśa Heaven is located at the summit of Mount Sumeru, and consists of thirty-two heavens grouped (eight in each direction) around one central heaven in which Lord Śakra resides in the citadel called Sudarśana, Good to Behold⁴. In a previous life, a woman undertook to repair an image of the Buddha Kāśyapa and the shrine in which it was housed, with the aid of thirty-two friends. Her karmic reward was to be reborn as the god who, from his central heaven, rules over the heavens of his thirty-two assistants.

Śakra (the stem form) literally means Powerful One, from the root √śak- powerful, able. Śakreṇa, the form in our text, is instrumental, singular, masculine. It depends upon the previous preposition sāratham together with which requires the instrumental case, as we have seen all along. Indreṇa is also instrumental singular, masculine, and depends upon the same preposition. Gramatically, indreṇa is in apposition to śakreṇa which it describes. Indra (the stem form) Ruler, according to the Ancients, comes from the root √ind- have power, rule over. Deva (the stem form) means god. Devānām of (the) gods is genitive plural, masculine dependent upon indreṇa.

(Continued on page 23)

當 *indra* 是主格的形式，或者有如我們經典上的形式。 *Devānām indreṇa* 指「天主」，整個句子是形容 *Śakro*，*Śakreṇa*「有勢力者」，但這個名字常常不翻譯出，而用音譯 *śakra* 帝釋。他是虔誠的佛教護法，固定參加法會，聽聞佛法，在法會上，他站著聽聞佛法，以為守護之。

註：

1. 本課接上期

Devānām indreṇa, when Indra is in the nominative case, or, as in our text *devānām indreṇa*, means **Ruler of (the) gods**, the whole being used to describe *śakro*, *śakreṇa*, the **Powerful One** whose name is most often not translated into English, the Sanskrit being retained instead: *śakra*. He is a devoted protector of the Buddhadharma and regularly takes part in Dharma assemblies to hear the Buddhist sūtras, remaining standing in his capacity of guardian of the Dharma.

Notes:

1. The text is repeated from the previous lesson.
2. 忉利天 *dao li tian*.
3. 三十三天 *san shi san tian*.
4. 善見城 *shan jian cheng*, or 喜見城 *xi jian cheng*.

梵文第四十四課

SANSKRIT LESSON #44

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆懿 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

ब्रह्मणा च सहांपतिना
Brahmaṇā ca sahāmpatinā¹

娑婆世界主 梵摩天主

梵天主是《佛說阿彌陀經》法會上最後提到的一個名字。Sahāmpati「娑婆世界主」，是他的頭銜。這位天主是位在色界(rūpadhātu)的禪天裡，其語幹是brahman，而brahmā是主格單數，陽性名詞；在經文上brahmaṇā是助格單數，配合前面所提的介系詞sārdham「與……」。

Brahman 字的來源不清楚，中文翻brahma-（複合式的語幹）為「清淨」。如在複合字brahmacaryā意思為「梵（淨）行」。

連接詞ca「和」，如前，是指這個字之前。Sahāmpati（語幹：在經文上sahāmpatinā是助格單數，和brahmaṇā同位）意思是娑婆（Sahā）之主（pati），如娑婆世界（sahālokadhātu）中之Sahā，由字根sah-而來，意思是「堪忍」。如上人的淺釋上說，娑婆世界的眾生能夠忍受持續的痛苦，而不覺得在受苦，他們是染苦為樂。

ब्रह्मणा च सहांपतिना
Brahmaṇā ca sahāmpatinā¹
and Brahmā, Lord of the Sahā World.

The name of the god Brahmā is the final one in the list of those in the Dharma Assembly when Śākyamuni Buddha spoke the *Sūtra of the Arrangement of the Happy Land (Sukhāvatīvyūhasūtra)*. Sahāmpati, Lord of the Sahā World, is his title. Note that the stem form of the name of this divine king, whose dwelling is in the dhyāna heavens² of the Form Realm (rūpadhātu), is brahman. The form brahmā is nominative singular, masculine, while brahmaṇā, as in our text, is instrumental singular, called for by the previous preposition sārdham together with.

The derivation of brahman is obscure. The Chinese interpreted³ brahma- (the stem form in compounds) as meaning pure, as suggested by such compounds as brahmacaryā Brahma (i.e. pure) conduct.

The conjunction ca, and, as usual, is translated in English as if it came before the word it follows in Sanskrit.

Sahāmpati (stem form; sahāmpatinā in our text is instrumental singular, agreeing with brahmaṇā) means Lord (pati) of the Sahā, i.e. the Sahā World (sahālokadhātu). Sahā is based upon the root sah- able to endure⁴, for, as the Chinese commentaries explain⁵, the living beings of our Sahā World are able to put up with constant bitter suffering, without even being aware that they are suffering, mistaking suffering for bliss.

Notes:

1. The Chinese text as translated by Dharma Master Kumārajīva has no equivalent of this phrase, and no mention of the god Brahmā.
2. For full discussion, cf. Tripiṭaka Master Hsuan Hua, *Sūtra of the Past Vows of Earth Store Bodhisattva*, Buddhist Text Translation Society, published by The Institute for Advanced Studies of World Religions, New York, 1976, pp. 55-58.
3. The Chinese generally transliterate Brahmā as 梵摩 fan mo, often abbreviated to 梵 fan, and explain it as meaning 淨 jing pure.
4. 堪忍 kan ren.
5. e.g. Tripiṭaka Master Hua, op. cit. p. 53, and *A General Explanation of the Buddha Speaks of Amitābha Sūtra*, Buddhist Text Translation Society, San Francisco, 1974, p. 7, 42, 149.

梵文第四十五課

SANSKRIT LESSON #45

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆懿 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI



एतैश्चान्यैश्च संबहुलैर्देवपुत्र-
नयुतशतसहस्रैः

*etais c'ānyaiśca
sambahulairdevaputra-
nayutaśatasahasraiḥ*¹ //1//

等無量諸天大眾俱

這一句結束了小(阿彌陀經)的第一段,與會大眾這一段。Etais 是「那些」(在 ca 和之前成為 Etaiś)。是具格、複數、陽性詞,受前文所提的前置詞 sārđham 所支配。很明顯的,它不單指前列的兩大天眾,即釋提桓因及梵天,堪忍界主,在那種情形下,其數應為雙數而非這裏的複數。但對與會大眾整個累積的名單,現在是以聲勢浩大的天子眾做結束。

釋迦牟尼佛「既」(ca)和「那些」(Etais),又(ca,注意 ca.....ca 關連性的用法,其義為既.....又)與「其他」(anyais; 在 ca 之前為 anyaiś),「諸」(sambahulais; 在 deva 的 d 之前為 -air),「百千那由他天子」(devaputranayutaśata-sahasraiḥ; 在最後的位置時為 -aiḥ)。(下接第 26 頁)

एतैश्चान्यैश्च संबहुलैर्देवपुत्रनयुतशतसहस्रैः

*etais c'ānyaiśca
sambahulairdevaputra-nayutaśatasahasraiḥ*¹ //1//

Together with both those and numerous other hundreds of thousands of *nayutas* of god-sons.

This phrase concludes the first section of the smaller *Sukhāvativyūha* in which section the assembly has been described. *etais* those (which becomes *etais* before *ca*) is instrumental plural masculine, dependent on the previous preposition *sārđham* together with, and evidently refers not just to the two major deities already listed, namely Śakro Devānām Indraḥ and Brahmā Sahāmpati--for in that case the number should be dual rather than plural as here--but to the whole cumulative list of those in the assembly, now capped by the mention of vast troops of god-sons.

Śākyamuni Buddha was together with both (*ca*) those (*etais*) and (*ca*; note the correlative use of *ca ...ca* to mean both ... and) other (*anyais*; *anyaiś* before *ca*) numerous (*sambahulais*; -air before the following *d* of *deva*) god-son-nayuta-hundred-thousands (*devaputranayuta-śatasahasraiḥ*; -aiḥ in final position). (Continued on page 26)



Special Feature

-ais / -aiś / -air / -aiḥ, 盛大的系列形成了一般的具格、複數、陽性類別的名詞和形容詞的語尾，即那些語幹以做為語尾的詞，諸如「其他」 *anya-*，「諸」 *saṃbahula-* 的語幹，及所有各別 - 名詞、長複合詞，和形容詞，「天」 *deva*），「子」 *putra*，「那由他」，*ayuta*（一個極大數），「百」 *śata*，和「千」 *sahasra*。至少有那麼多眾生參與當時釋迦牟尼佛講述稱念阿彌陀佛名號法門的法會。

註：

1. 在提及釋提桓因之後，鳩摩羅什法師的中譯為「等無量諸天大眾俱」，「諸」在上述梵文句子中僅代表複數。

The panoply of *-ais / -aiś / -air / -aiḥ*, then, forms the normal instrumental plural masculine ending for nouns and adjectives of the *-a* class, i.e., whose stem ends in *-a*, as do the stems *anya-* other, *saṃbahula-* numerous, and the stems of all the individual nouns of the long compound: *deva* god, *putra* son, *ayuta* *ayuta* (a very large number), *śata* hundred, and *sahasra* thousand. There were at least that many beings present when Śākyamuni Buddha described the Dharma-door of recitation of the name of Amitābha Buddha.

Notes:

1. The Chinese translation by Dharma Master Kumārajīva, after naming Śakra, reads 等無量諸天大眾俱 *deng wu liang zhu tian da zhong ju* and so forth, together with limitless great crowds of gods. The character 諸 *zhu* all in such phrases simply represents the Sanskrit plural.



Special Feature

梵文第四十六課

SANSKRIT LESSON #46

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆田 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN



तत्र खलु भगवान्
आयुष्मन्तं शारिपुत्रम्
आमन्त्रयति स्म ।

*tatra khalu bhagavān
āyusmantam śāriputram
āmantrayati sma.*

爾時佛告長老舍利弗。

這一句是佛的弟子阿難結集經藏時所附加予序文的末句。下來即是佛親口所說，*tatra* 是副詞。字義為在那，指時間、空間或狀況而言。語幹 *ta-* 是大多數指示代名詞及形容詞這、那（尚未指定）的語基。在這裏 *tatra* 是指前文所提佛在祇樹給園的與會大眾。*khalu* 是插入語，意欲引起聽眾的注意。其用法與英文中肯定地或汝當知相同。雖然如此，這些英文片語的字並不直接翻成梵文。通常，正如在此，它是一句中的第二個字。

bhagavān 世尊，是諸佛的名號之一。*bhaga*（語根是 \sqrt{bhaj} - 擁有一份）過去在英文是所謂相當大一份。語尾 *-vān* 是所有格語尾 *-vant* 的主格、單數、陽性形式。組合在一起，*bhaga-vant* 的字義為具有相當大一份。當成名詞，*bhagavant-*（語幹式）是具有相當大一份者。中文沒有相等的字。通常是把這名號翻成世尊。英文亦無全相等的字，有時被翻成聖者、有福者。

（下接第 23 頁）

तत्र खलु भगवान् आयुष्मन्तं शारिपुत्रम्
आमन्त्रयति स्म ।

*tatra khalu bhagavān āyusmantam śāriputram
āmantrayati sma.*

At that time, you should know, the Honored One
addressed the Elder Śāriputra.

This sentence is the final one of the introduction to the Sūtra appended by Śākyamuni Buddha's disciple Ānanda at the time of the compilation of the sūtras. What will follow will be the Buddha's own words. *tatra* is an adverb literally meaning **at that**, referring to time, space, or circumstance. The stem *ta-* is the base of most forms of the demonstrative pronoun and adjective **this/that** (unspecified). *tatra* here refers to the time when the Buddha was dwelling in the Jeta Grove with the previously described Assembly in attendance. *khalu* is an interjectory word designed to attract the listener's attention. It serves the same function as **to be sure**, or **you should know**, in English, although it does not actually render the words of those English phrases into Sanskrit. It normally occurs, as here, as the second word of a sentence.

bhagavān Honored One, is one of the titles that all Buddhas have. *bhaga* (root \sqrt{bhaj} - have a share) means what was formerly in English called a **goodly share**. The suffix *-vān* is the nominative singular masculine form of the possessive suffix *-vant* possessing. Put together *bhaga-vant* means literally **possessing a goodly share**. Used as a substantive, *bhagavant-* (the stem form) means **one who possesses a goodly share**. Chinese has no literal equivalent, and generally translated the title as **World Honored One** (世尊 *shì zun*). English also lacks an exact equivalent, the **Blessed One** sometimes being used to translate the title. (Continued on page 23)

āyusmantam 長老，字義為具有（-mant）長壽（āyus）者。-mantam 的形式（在此為 -mantam，在子音之前）是對格、單數、陽性。āyusmantam 是與 śāriputram 同格，佛的弟子的名字，其亦是對格、單數、陽性。這名字的意義已在 VBS# 362 闡明。āyusmantam śāriputram 是動詞 āmantrayati 告的直接受詞，為第三人稱、單數、現在式、主動語態、動詞形式、陳述語氣，由虛詞 sma 標為已完成動作，把現在式改成過去式。āmantrayati sma，告。動詞的真正主詞當然是 bhagavān 世尊，即是 Śākyamuni Buddha，釋迦牟尼佛。

āyusmantam, Elder, literally means one who possesses (-mant) long life (āyus). The form -mantam (here -mantam before a following consonant) is accusative singular masculine. āyusmantam is in apposition to śāriputram, the name of the Buddha's disciple, also in form accusative singular masculine. The meaning of the name was discussed in VBS #362. āyusmantam śāriputram is the direct object of the verb āmantrayati he addresses, third person singular, present active indicative, which the particle sma marks as completed action, converting the present tense to past: he addressed. The actual subject of the verb is, of course, bhagavān, that is, Śākyamuni Buddha.

梵文第四十七課

SANSKRIT LESSON #47

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆田 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

अस्ति शारिपुत्र पश्चिमे दिग्भग
इतो बुद्धक्षेत्रं कोटिशतसहस्रं
बुद्धक्षेत्राणाम् अतिक्रम्य
सुखावती नाम लोकधातुः।

asti śāriputra paścime digbhaga ito buddhakṣetram koṭīśatasahasraṃ buddhakṣetrāṇām atikramya sukhāvātī nāma lokadhātuḥ.

從是西方，過十萬億佛土，有世界名曰極樂

有 (asti, 第三人稱、單數形式、現在式主動語態、陳述語氣的動詞時式。語根 √as- 是，用以構成動詞的進行時態)。釋迦牟尼佛 Śākyamuni Buddha 繼續對其弟子舍利弗說 Śāriputra (Śāriputra, 陽性、單數、呼格)。方位 (digbhage; 在本文 digbhaga, 因為處格、單數的最後 -e 在 ito 的最初 i- 變弱)。西方 (paścime 處格、單數、陽性，與 digbhage 一致)。從是 (itas; 在這兒的上下文作 ito, 因為當接下來的字是以有聲開始時，最後的 -as 通常是成為 -o)。有世界 (buddha-kṣetram, 中性、單數、主格 asti 的主語)。過 (atikramya; 前綴 ati- 是在那邊，即再往前去，語根 √kram- 是邁大步走或去，故行至遠處。從綴 -ya 指示出 atikramya 是個動名)。百 (śata) 千 (sahasram, 對格、單數、中性，

अस्ति शारिपुत्र पश्चिमे दिग्भग इतो
बुद्धक्षेत्रं कोटिशतसहस्रं बुद्धक्षेत्राणाम् अतिक्रम्य
सुखावती नाम लोकधातुः।

asti śāriputra paścime digbhaga ito buddhakṣetram koṭīśatasahasraṃ buddhakṣetrāṇām atikramya sukhāvātī nāma lokadhātuḥ.

There is, Śāriputra, in the direction west from here a Buddhaland—when one has travelled over hundreds of thousands of koṭis of Buddhalands—the World of Happiness by name.

There is (asti, third person singular, present active indicative of the root √as- be), says Śākyamuni Buddha, continuing to address his disciple Śāriputra (Śāriputra, masculine, singular, vocative), in the direction (digbhage; digbhaga in our text because the final -e of the locative singular is weakened before the initial i- of ito) west (paścime, locative singular, masculine, agreeing with digbhage) from here (itas; ito in this context because final -as regularly becomes -o when the following word begins with a voiced sound) a Buddhaland (buddha-kṣetram, neuter singular nominative, subject of asti)—when one has travelled over (atikramya; the prefix ati- means over in the sense of beyond; the root √kram- means stride or go, hence travel, and the suffix -ya indicates that atikramya is a gerund) a hundred (śata) thousand (sahasram, accusative singular neuter, direct object of atikramya) koṭis (koṭi; a koṭi is a very high number. Here koṭi-śata-sahasra is a compound, literally a koṭi-hundred-

atikramya 的直接受詞)。俱胝或千萬 (koṭi; 一俱胝是個極大數。在此 koṭi-śata-sahasra 是個複合詞，字義是百千俱胝)。佛土 (buddhakṣetrāṇām, 屬格、複數、中性; kṣetra 字義是田地)。世界 (lokadhātuḥ, 陽性、單數、謂詞、主格，形容 buddhakṣetraṃ)。極樂 (sukhāvatī, 陰性、單數、謂詞、主格，形容 lokadhātuḥ)。名曰 (nāma, 中性名詞 nāman 名的副詞 片語、對格)。佛陀對其弟子舍利弗說，從是西方，過百千俱胝佛國土外，有世界名曰極樂。

thousand) of Buddhalands (*buddha-kṣetrāṇām*, genitive plural neuter; *kṣetra* very literally means **field**) **the World** (*lokadhātuḥ*, masculine singular, predicate nominative describing *buddhakṣetraṃ*) **of Happiness** (*sukhāvatī*, feminine singular, predicate nominative describing *lokadhātuḥ*) **by name** (*nāma*, adverbial accusative of the neuter noun *nāman* name). The Buddha is telling his disciple Śāriputra that, located west from where we are, over a hundred-thousand koṭis of Buddhalands away, there is a Buddhaland, a world, called the Land of Happiness.

梵文第四十八課

SANSKRIT LESSON #48

比丘尼恆賢 文 BY BHIKSHUNI HENG HSIEN

比丘尼恆田 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

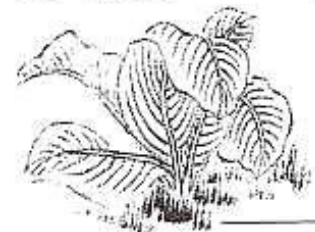
तत्र अमितायुर् नाम तथागतोऽहन् सम्यक्संबुद्ध
एतर्हि तिष्ठति ध्रियते यापयति धर्मं च देशयति

*Tatra amitāyur nāma tathāgato'rhan
samyaksambuddha etarhi tiṣṭhati dhriyate
yāpayati dharmaṃ ca deśayati*

其土有佛，號阿彌陀，今現在說法

Tatra 在那兒（地方副詞，所謂在極樂世界），Amitāyus 阿彌陀（amita 無量 + āyus 壽，主格、單數、陽性）佛，在 nāma 名號之前的發音為 amitāyur，其其他名號為 tathāgato 如來（主格、單數、陽性；tathā 如 + gata 去或 + āgata 來），其最後的 -as 與 'rhan 應供的最初的 a- 組合成為 o（arhan，主格、單數、陽性）；及 samyaksambuddha 正等正覺（samyak- 正 + sam- 完全地 + buddha 覺悟，主格、單數、陽性）的最後的 -s 在現在 etarhi（時間副詞）的最初的 e- 之前被省略了發音。tiṣṭhati 住在（語根 √sthā- 居住的現在式主動語態、陳述語氣動詞、第三人稱、單數。）dhriyate 停留（語根 √dhṛ- 停住），yāpayati 經過時間（語根 √yā- 去的使役語幹 -āpaya 的現在式主動語態、陳述語氣動詞、第三人稱、單數。）dharmaṃ 法（對格、單數、陽性），...ca 和的直接受詞並節略式...

deśayati 闡述（語根 √diś- 顯示的使役語幹 -aya 的現在式主動語態、陳述語氣動詞、第三人稱、單數。）



तत्र अमितायुर् नाम तथागतोऽहन् सम्यक्संबुद्ध
एतर्हि तिष्ठति ध्रियते यापयति धर्मं च देशयति

*Tatra amitāyur nāma tathāgato'rhan
samyaksambuddha etarhi tiṣṭhati dhriyate
yāpayati dharmaṃ ca deśayati*

There the Thus Come One, Arhat, Properly and Fully Enlightened One, Amitāyus by name, now stays, remains, passes time, and sets forth Dharma."

Tatra there (adverb of place, i.e. in the World/Land of Happiness) the Buddha Amitāyus (amita unmeasured + āyus life span nom. sing. mas.), pronounced amitāyur before nāma by name, whose further titles are tathāgato Thus Come One (nom. sing. mas.: tathā thus + gata gone or āgata come), the final -as of which combined with the initial a- of 'rhan arhat (arhan, nom. sing. mas.) to give o, and samyaksambuddha Properly and Fully Enlightened One (samyak- properly + sam- fully + buddha awakened/enlightened, nom. sing. mas.), the final -s of which was elided before initial e- of etarhi now/at present (adverb of time), tiṣṭhati stays (pres. act. indic. 3 sing. of root √sthā- stand/stay), dhriyate remains (pres. passive indic. 3 sing. of the root √dhṛ- hold), yāpayati passes time (pres. act. indic. 3 sing. of the -āpaya causative stem of root √yā- go), dharmaṃ Dharma (acc. sing. mas.), direct object of ...ca and is enclitic ...deśayati sets forth, (pres. act. indic. 3 sing. of the -aya causative stem of root √diś- show).

梵文第四十九課

SANSKRIT LESSON #49

恆賢法師 文
By Bhikshuni
Heng Hsien

恆田法師 中譯
Chinese
Translation
by Bhikshuni
Heng Tyan

तत् किं मन्यसे शारिपुत्र
केन कारणेन सा लोकधातुः
सुखावतीत्य् अच्यते।

*tat kiṃ manyase śāriputra kena kāraṇena
sā lokadhātuḥ sukhāvātī ity ucyate*

舍利弗，彼土何故名為極樂

在「佛說阿彌陀經」或小本「安樂土經」裏，佛繼續對處於大眾中的弟子舍利弗 *Śāriputra* 說：「舍利弗（呼格、單數、陽性）！」這回是以「於汝意云何？」 *tat kiṃ manyase* 問。 *tat* 是指示代名詞，這個 / 那個（對格、單數、中性），為動詞 *manyase* 汝意（現在時式、陳述語氣、反身、第二人稱，源於語根 \sqrt{man} - 思考）的直接受詞。反之，疑問代名詞 *kiṃ* 什麼（對格、單數、中性）是對格謂語，這個片語逐字問道：「舍利弗！你以為那怎麼樣？」或「你認為這個如何？」接著即是問題。在梵文中它不是另一個句子。何以故 *kena kāraṇena* 婆羅門式梵文是以奪格問（原因），具格（理由）是佛教的用法。這個名詞的語幹是 *kāraṇa* 理由 / 原因。它是從加強（第二特質級）語根 \sqrt{kr} - 做 / 制集結而成，用來平衡名詞性從綴 *-ana*（在此是 *-ana*，因發前邊 *r* 的音，其舌頭依然捲著的。） *kena* 什麼（具格、單數、中性）是疑問形容詞，用來修飾 *kāraṇena* 原因。（下接第25頁）

तत् किं मन्यसे शारिपुत्र केन
कारणेन सा लोकधातुः सुखावतीत्य्
अच्यते।

*tat kiṃ manyase śāriputra kena kāraṇena sā lokadhātuḥ
sukhāvātī ity ucyate*

What do you think, Śāriputra? For what reason is that world called '(one) of Happiness'?

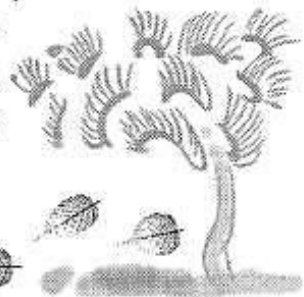
In *The Buddha Speaks of Amitābha Sūtra*, otherwise known as the shorter *Sūtra of the World of Happiness*, Śākyamuni Buddha continues to address his disciple *Śāriputra* "Śāriputra" (voc. sing. mas.) in the midst of great assembly, this time with a question introduced by the phrase *tat kiṃ manyase* **what do you think?** *tat* is the demonstrative pronoun **this/that** (acc. sing. neuter), direct object of the verb *manyase* **you (do) think** (pres. indic. middle, 2 sing. from the root \sqrt{man} - **think**), while the interrogative pronoun *kiṃ* **what** (acc. sing. neuter) is used as its predicate accusative. The phrase asks literally, "You think that what, Śāriputra?" or, "What do you think [about] this?" The question then follows, not considered a separate sentence in Sanskrit: *kena kāraṇena* **for what reason?** Brahmanical Sanskrit would ask in the ablative case (of cause). The instrumental case (of reason) is Buddhist usage. The noun whose stem form is *kāraṇa* **reason/cause** is built up by strengthening (*vrddhi* grade) the root \sqrt{kr} - **do/make** to balance the nominal suffix *-ana* (here *-ana* since one's tongue is still retroflexed from saying the preceding *r*). *kena* **what** (inst. sing. neuter) is an interrogative adjective modifying *kāraṇena* **reason** (inst. sing. neuter).

(Continued on page 25)



sā 那個是指示形容詞這個 / 那個（主格、陰性、格、陰性、單數），用來修飾 *lokadhātuḥ* 世界，其主格謂語是 *sukhāvatī* 安樂（主格、單數、陰性），留意在接著 *sā* 之前，*-s* 失去其最末的 *l-*，而 *lokadhātuḥ* 顯示在接著 *-s* 之前，最末的 *-h* 改為 *s-*，*sukhāvatī*，為另一種名詞，根本沒有主格、單數最末的 *-s* 可言。在婆羅門的用法，*dhātu* 是陽性，而在佛教的典籍，它有時是陽性，多數是陰性，很少是中性的。*ity* (*iti* 在子音或頓號前) 標記關引句，其開引句可從全文得知。在此是安樂。*ucyate* 名為（現在時式、陳述語氣、被動、第三人稱、單數，語根 *guṇa* 稱 / 說的反向增長 *√vac-* 級）它是動詞，其主詞為 *lokadhātuḥ*。佛陀問曰：「你如何說明它的名字的呢？」

sā **that** is the demonstrative adjective **this/that** (nom. fem. sing.) modifying *lokadhātuḥ* **world** (nom. fem. sing.), whose predicate nominative is *sukhāvatī* **(one) of Happiness** (nom. sing. fem.) Note that *sā* has lost its final *-s* before a following *l-*, while *lokadhātuḥ* shows final *-s* become *-h* before a following *s-*. *sukhāvatī*, a different noun type, has no final *-s* in the nominative singular to start with. In Brahmanical usage, *dhātu* is always masculine, but in Buddhist work it is sometimes masculine, often feminine, and rarely ever neuter. *ity* (*iti* before consonants or a pause) marks the close of a quotation whose beginning is only known from context. Here it is **(one) of Happiness**. *ucyate* **is called** (pres. indic. passive 3 sing. reverse *guṇa* grade of the root *√vac-* **call/say**) is then the verb whose subject is *lokadhātuḥ*. "How do you account for its name?" the Buddha asks.



梵文第五十課

SANSKRIT LESSON #50

恆賢師 文 BY BHIKSHUNI HENG HSIEN SHR

恆田師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN SHR

तत्र खलु पुनः शरिपुत्र सुखावत्याँ
लोकधातौ न-अस्ति सत्त्वानाँ कायदुःखं
न चित्तदुःखं

*Tatra khalu punaḥ Śāriputra Sukhāvatyāṃ
lokadhātau na-asti sattvānāṃ kāyaduḥkhaṃ
na cittaduḥkhaṃ*

(復次，舍利弗當知)，其國眾生，無有眾苦。

釋迦牟尼佛剛剛對其弟子提出問題：「彼土 (loka-dhātu) 何故名爲極樂 (Sukhāvātī)?」其弟子舍利弗 Śāriputra 對阿彌陀佛的西方極樂世界一無所知，所以佛接自己回答問題道：「復次，舍利弗當知，極樂國土，Tatra khalu punaḥ Śāriputra Sukhāvatyāṃ lokadhātau。雖然 tatra 是個副詞，字義是「那裏」，在佛經中，它經常被用在字根的字義上，如在此處，「在那」取代了變格指示形容詞修飾名詞。在這裏雖然 tatra 取代了 tasyām 修飾 Sukhāvatyāṃ lokadhātau，整個片語的意思是「在那個安樂土中。」顯而易見的，tasyām 及 Sukhāvatyāṃ 這兩個處格、單數皆以 -ā m 結尾，兩者皆是陰性。Lokadhātau 亦是處格、單數、陰性。(lokadhātau 世界，是個名詞，其語幹是以 -u 結尾，在此文中是陰性)。但 -o 已附加到其 -u 的語幹，由於音聲的合併 (sandhi) 產生了二合元音 -au。

當佛有要事說時，他經常用片語 khalu punaḥ 「復次汝當知」來介紹他要聲明的事，以吸引聽眾的注意力。不變格虛詞 khalu 的字義是

तत्र खलु पुनः शरिपुत्र सुखावत्याँ लोकधातौ
न-अस्ति सत्त्वानाँ कायदुःखं न चित्तदुःखं

*Tatra khalu punaḥ Śāriputra Sukhāvatyāṃ lokadhātau
na-asti sattvānāṃ kāyaduḥkhaṃ na cittaduḥkhaṃ*

“Further you should know, Śāriputra, in that world of Happiness living beings have no physical or mental suffering.”

Śākyamuni Buddha has just posed the question to his disciple, “Why is that world (loka-dhātu) called (one) of Happiness (Sukhāvātī)?” His disciple Śāriputra, however, knows nothing of the western Land of Ultimate Bliss of Amita Buddha, and so the Buddha goes on to answer his own question saying, *tatra khalu punaḥ Śāriputra Sukhāvatyāṃ lokadhātau*. Although *tatra* is an adverb meaning **there**, in Buddhist sūtras it is often used in its root meaning, as here, **in that**, replacing a declinable demonstrative adjective modifying a noun. Here *tatra* replaces *tasyām* modifying *Sukhāvatyāṃ lokadhātau*, the total phrase meaning **in that world of Happiness**. It is easy to see that the two locative singulars *tasyām* and *Sukhāvatyāṃ* both end in -ām, and both are feminine. *Lokadhātau* is also locative singular feminine (*lokadhātu*, a noun whose stem ends in -u, is feminine in our text), but it has added -o to the stem in -u, which by sound combination (*sandhi*) yields the diphthong -au.

When the Buddha has something important to say, he often introduces his statement with the phrase *khalu punaḥ* **further you should know** to catch the listeners' attention. The literal meaning of the indeclinable particle *khalu* is something like **indeed** or **verily**. *Punar* (*punaḥ* before s-)

「當然」或「確實」。Punar (在s-之前是punah) 是不變格字，字義是「再者」或「此外」。舍利弗 Śāriputra，同上，是呼格、單數、陽性。用於佛直接向其弟子舍利弗說時。na 的意思是「不」。兩個關聯連詞 na 字義代表「不是...就是」。asti 是第三人稱、現在時式、陳述語氣、主動動詞形式，由語根 √as- 構成動詞的進行時態。所以 asti 的意思是「他/她/它/那裏」現在。asti 的主詞，被 na「不」所否定，是複合的。第一部份是 kāyaduḥkham 身苦，第二部份，由第二個關聯連詞 na 與第一部份結合，是 cittaduḥkham 心苦。確如片語所顯示，「無有身苦，亦無有心苦。」英文寧可選擇改述。kāyaduḥkham 是個複合詞，主格、單數，它的性別是取自苦 duḥkha- 這個中性詞。按常例，複合詞的性別與複合詞中最後一個詞的性別相同，所有格形容複合詞除外，目前它與我們無關。Kāya 的意思是「身體」，但在英文人們可以把它翻譯成「身苦」。由於 citta- 的意思是「心」，複合詞 cittaduḥkham 仍然是主格、單數、中性，意思是「心苦。」

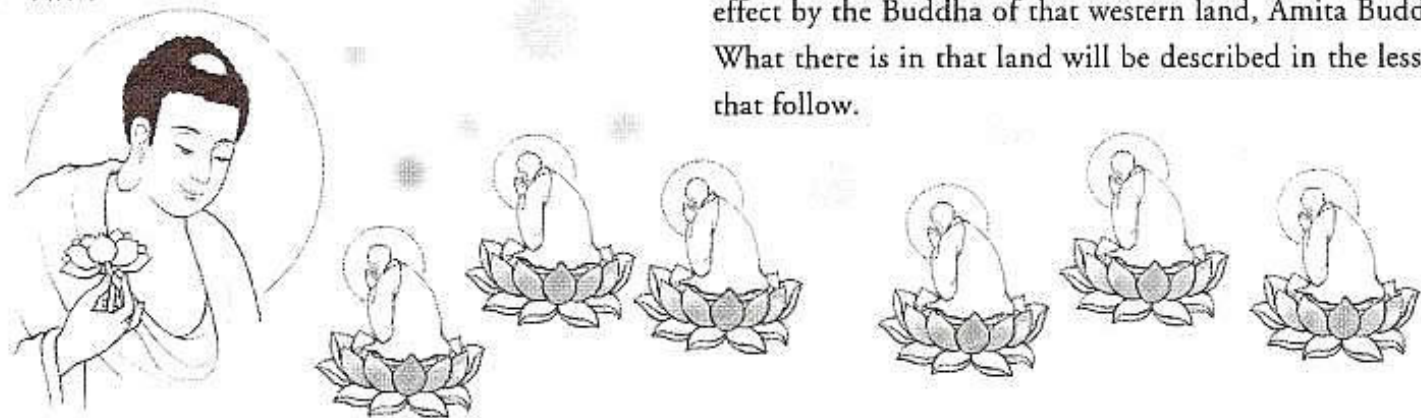
當梵文要顯示所屬關係時，它可以組成一個所有格形容複合詞，或者用一種特別的結構，在那種情形之下，所屬項目成為聯係動詞的主詞，而擁有者是被置於屬格。這裏採用的是第二類。正如 sattvānām 「屬於眾生的」是屬格、複數、中性，表示所屬（非所屬，既然已被否定）的身或心苦。在英文，當然，眾生是具有動詞的主詞，所屬物是動詞的直接受詞。

在 Sukhāvātī 安樂世界，那裏根本沒有任何痛苦，這是由於阿彌陀佛，那個西方國土的佛所發的弘誓願。下面的課程將會敘述那個國土中的情形。

is an indeclinable meaning **again** or **further**. Śāriputra is, as previously, the vocative singular masculine, as the disciple Śāriputra is being directly addressed. Na means **not**. Two correlative na's literally represent **neither...nor**. Asti is the third singular present indicative active verb form from the root √as- **be**, and so *asti* means **(he/she/it/there) is**. The subject of *asti*, negated by *na*, is complex, the first part being *kāyaduḥkham* and the second part, joined to the first by the second correlative *na*, is *cittaduḥkham*. Very literally the phrase would read, **Neither body-suffering is, nor mind suffering**. English prefers a paraphrase. *Kāyaduḥkham* is a compound noun, nominative singular, and takes its gender from the neuter word for **suffering**, *duḥkha-*. The gender of compounds regularly is identical with the gender of the final word of the compound, except in the case of possessive adjective compounds which do not concern us now. *Kāya-* means **body**, but one may render the compound into English as **physical suffering**. Inasmuch as *citta-* means **mind**, the compound *cittaduḥkham*, again nominative singular neuter, means **mental suffering**.

When Sanskrit wishes to indicate possession, it may do so by forming a possessive adjective compound, or it can use a special construction in which the item possessed becomes the subject of the verb **to be**, and the possessor is put into the genitive case. The second alternative is employed here, as *sattvānām* **of living beings** is genitive plural neuter, indicating possession (non-possession since negative) of physical or mental suffering. English, of course, makes the beings the subject of the verb **to have**, and the things possessed are expressed as direct objects of the verb in English.

In Sukhāvātī then, the world of Happiness, there simply isn't any pain or suffering, due to the vows made to that effect by the Buddha of that western land, Amita Buddha. What there is in that land will be described in the lessons that follow.



梵文第五十三課

SANSKRIT LESSON #53

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆懿師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

समन्ततोऽनुपरिक्षिप्ता चित्रा दर्शनीया
चतुर्णां रत्नानां ।

*Samantato'nuparikṣiptā citrā darśanīyā
caturṇām ratnānām.*

皆是四寶周匝圍繞。

前幾句描述極樂世界由七重欄盾，七重行樹，七重羅網所莊嚴。現在繼續其描述。samantato'nuparikṣiptā 副詞 samantatas 是「到處」的意思，由字首 sam-「一起」和名詞 anta「結尾」兩者合起是「結一起」也就是「善遍」或「到處」，而副詞字尾 -tas 其後一字 anuparikṣipta 是「圍繞」samantatas 尾音 -as 在 anuparikṣipta 的第一個字 a- 之前與之合成一音 o 改變了原來的音，而 anuparikṣipta 的尾字 -a 延長為長音 -ā，或為主格單數陰性。配合前句 sukhāvatī「極樂的」所以說極樂國土周匝圍繞著。前述的欄盾，行樹，羅網，anu- 和 pari- 是字首，anu- 有整齊和秩序的意義，而 pari- 是圍繞的意思，其字根 √ kṣip- 直譯是「投擲」，在此可以簡單的說是「放」或「置」而 -ta 是字尾完成被動分詞和英文中的 -ed 一樣。

Citra 主格單數陰性是形容詞修飾 sukhāvatī，它的意思可以從「光明」到「壯麗」到「種種的」。

(下接第 21 頁)

समन्ततोऽनुपरिक्षिप्ता चित्रा दर्शनीया
चतुर्णां रत्नानां ।

*Samantato'nuparikṣiptā citrā darśanīyā caturṇām
ratnānām.*

everywhere surrounded, splendid, beautiful, of the four
jewels.

The previous phase described the World of Happiness as adorned with seven latticed railings, seven rows of trees, and nets of little bells. The description continues: samantato'nuparikṣiptā. The adverb samantatas means everywhere. It is made up of the prefix sam- together and the noun anta end—ends together amounting to universal or everywhere—and the adverbial suffix -tas. The meaning of anuparikṣipta is surrounded. Final -as of samantatas combines with the initial a- of anuparikṣipta to make one sound -o-, a regular sound change. Final -a of anuparikṣipta is lengthened to -ā, for here it is nominative singular feminine, agreeing with the previous sukhāvatī (World) of Happiness. That is, the World of Happiness is everywhere surrounded by the previously stated railings, trees, and nets. Anu- and pari- are prefixes, anu- giving the idea of orderly sequence, and pari- that of encirclement. The literal meaning of the root, √ kṣip- is throw, but it can simply mean put or place; and -ta is the perfect passive participle suffix, equivalent to -ed in English.

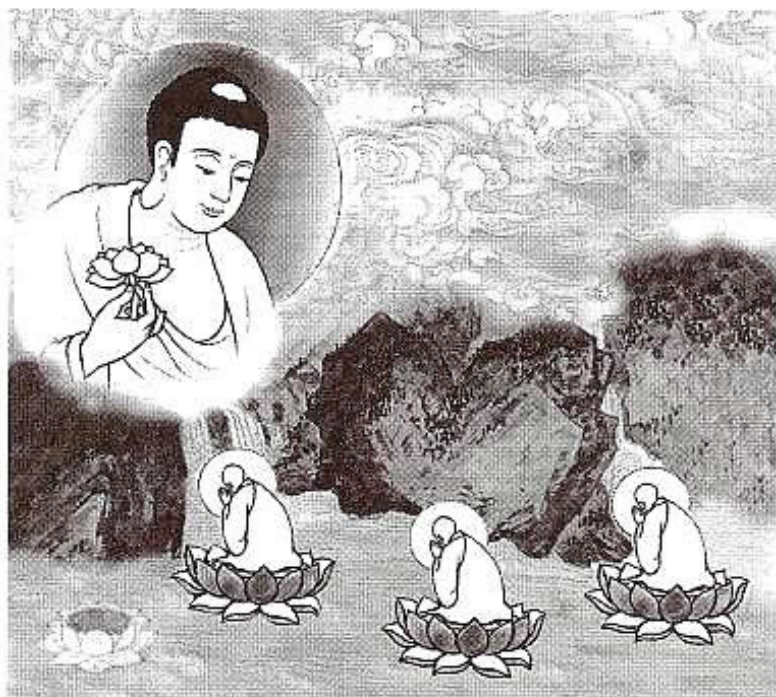
Citra, nominative singular feminine citrā, is an adjective modifying sukhāvatī. It can range in meaning from bright to splendid to various.

(Continued on page 21)

(上接第 16 頁)

Darśanīya 是動詞狀的形容詞，他的字根 $\sqrt{dṛś}$ -「看」加強成 *darś*- 其後是動詞狀形容詞的字尾，在此是 *-anīyā* 因為是主格單數陰性，修飾 *sukhāvatī* 直譯是「值得看的」於是其意思是「好看的」、「美麗的」。

Caturṇām 「四的」是 *catur* (四) 的屬格多數中性，兩者合起來意思是「(由)四寶(所成)」再更進一步的描述阿彌陀佛的西方極樂世界。



(Continued from page 16)

Darśanīya is a gerundive (a verbal adjective). Its root is $\sqrt{dṛś}$ - see, strengthened to *darś*- before the gerundive suffix *-anīya*—here *-anīyā* since nominative singular feminine modifying *sukhāvatī*. It means literally **worthy of being seen, hence good-looking, beautiful.**

Caturṇām of four, genitive plural neuter of *catur* four, agrees with *ratnānām* of jewels, genitive plural neuter of *ratna* jewel. Together they mean

(composed) of the four jewels, and further describe the western World of Happiness of the Buddha Amitābha.

梵文第五十四課

SANSKRIT LESSON #54

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆懿師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

तद्यथा सुवर्णस्य रूप्यस्य वैडूर्यस्य
स्फटिकस्य

*tadyathā suvarṇasya rūpyasya vaidūryasya
sphatikasya*

金、銀、琉璃、玻璃

上述《阿彌陀經》*Sukhāvatīvyūha* 經文是繼續敘述阿彌陀佛的極樂世界，前面經文「又舍利弗，極樂國土，七重欄盾，七重羅網，七重行樹，皆是四寶周匝圍繞」那是哪四寶呢？經文用 *tadyathā* 「那是」來做為介紹其內容。在 Devanāgarī 的筆法把 *tad* 的字尾 -d 和 *yathā* 的字首 y- 合成一個字母 द्य *dya* 所以看起來像是一個字。

Tat 「那」是指代名詞的主格單數中性。其最後的字，*t* 是不發音的齒音，其後兩字的第一個字是 *yathā* 的 *y-* 是發音的半子音，使得 *tat* 的 -t 改成發音的齒音 -d，指示代名詞「這／那」的單數的整個語尾變化如下：

	陽性	中性	陰性
主格	<i>saś</i>	<i>tat</i>	<i>sā</i>
受格	<i>taś</i>	<i>tat</i>	<i>tām</i>
助格	<i>tena</i>	<i>tena</i>	<i>tayā</i>
與格	<i>tasmai</i>	<i>tasmai</i>	<i>tasyai</i>
奪格	<i>tasmāt</i>	<i>tasmāt</i>	<i>tasyās</i>
屬格	<i>tasya</i>	<i>tasya</i>	<i>tasyās</i>
位格	<i>tasmin</i>	<i>tasmin</i>	<i>tasyām</i>

(下接第 19 頁)

तद्यथा सुवर्णस्य रूप्यस्य वैडूर्यस्य स्फटिकस्य

tadyathā suvarṇasya rūpyasya vaidūryasya sphatikasya

That is, of gold, silver, lapis lazuli and crystal.

The portion of the *Sukhāvatīvyūha* which appears above continues the description of the World of Happiness (*sukhāvatī*) of the Buddha Amitābha. The previous text read, moreover, Sāriputra, the World of Happiness is adorned with seven latticed railings, seven rows of *tāla* trees, and nets of little bells, everywhere surrounded, splendid, beautiful, of the four jewels. What, then are the four jewels? The text introduces their specification with *tad yathā that is*. In the Devanāgarī script, the final -d of *tad* coalesces with the initial y- of *yathā* to form one character द्य *dya*, with the result that *tadyathā* looks like a single word.

Tat that is the nominative singular neuter of the demonstrative pronoun. The final unvoiced dental stop -t of *tat* becomes the corresponding voiced dental stop -d before the following voiced initial semi-consonant y- of *yathā*. Full declension of the demonstrative pronoun **this/that** in the singular is as follows:

	Masculine	Neuter	Feminine
Nominative	<i>saś</i>	<i>saś</i>	<i>sā</i>
Accusative	<i>taś</i>	<i>taś</i>	<i>tām</i>
Instrumental	<i>tena</i>	<i>tena</i>	<i>tayā</i>
Dative	<i>tasmai</i>	<i>tasmai</i>	<i>tasyai</i>
Ablative	<i>tasmāt</i>	<i>tasmāt</i>	<i>tasyās</i>
Genitive	<i>tasya</i>	<i>tasya</i>	<i>tasyās</i>
Locative	<i>tasmin</i>	<i>tasmin</i>	<i>tasyām</i>

(Continued on page 19)

Yathā 是無語尾變化的，意思是「如」或「如下」。 *Tad* 和 *yathā* 則為「那是（如下）」。

Suvarṇasya 是 *suvarṇa*（金的）屬格單數中性，由字首 *su* 「好／金」和名詞 *varṇa* 「顏色」而成。 *Rūpyasya* 是 *rūpya* 「銀」的屬格單數中性，*rūpya* 直譯是「美麗的」形相 (*rūpa*)，*vaidūryasya* 是 *vaidūrya* 「琉璃」的屬格單數陽性。 *Sphaṭikasya* 是 *sphaṭika* 「玻璃」的屬格單數陽性。四寶中的每一個寶都是屬格單數，配合 *catūrṇām ratnānām* 「四寶」的格位，不是四寶的數目，所以他們是同位格。

Yathā, an indeclinable, means **as**, or **as follows**. *Tad* with *yathā* amounts to **that is (as follows)**.

Suvarṇasya is genitive singular neuter of *suvarṇa* **gold**. It is composed of the prefix *su-* **well/good**, and the noun *varṇa* **color**. *Rūpyasya* is genitive singular neuter of *rūpya* **silver**. *Rūpya* means literally of **beautiful form** (*rūpa*). *Vaidūryasya* is genitive singular neuter of *vaidūrya* **lapis lazuli**. *Sphaṭikasya* is genitive singular masculine of *sphaṭika* **crystal**. Each of the four jewels appears in the genitive case in the singular, agreeing in case but not in number with *catūrṇām ratnānām* of the four jewels with which they are in apposition.



梵文第五十五課

SANSKRIT LESSON #55

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆懿師 / 恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNIS HENG YI / HENG TYAN

एवंप्रैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः
समलंकृतं तद्बुद्धक्षेत्रम् ॥३॥

*evamrūpaiḥ Śāriputra buddhakṣetraguṇavyūhaiḥ
samalaṅkṛtaṁ tadbuddhakṣetram ॥3॥*

舍利弗，極樂國土成就如是功德莊嚴

阿彌陀經 *Amitābha Sūtra* 經文裏才敘述過阿彌陀佛極樂世界的情景，「有七重欄楯，七重行樹，七重羅網，皆是四寶周匝圍繞，」其七重行樹，排列整齊，由任何一個角度來看，都是七行並列，是非常莊嚴和美感的安排，所以總括以上，經文又說：「舍利弗 Śāriputra，極樂國土成就如是功德莊嚴。」

「如是」 *evamrūpaiḥ* 是形容詞，由不變化詞「如此」 *evam* 和中性名詞「形相」 *rūpa*，這是個所有形容詞的複合字，直譯是「有如此形相的」，等於「如是」(*evam*)。要注意其 *m* 在 *rūpa* 的 *r* 之前改成 *m*。在任何非唇音的字或半子音，都是如此。*evamrūpaiḥ* 是助格、複數、陽性，修飾 *buddhakṣetraguṇavyūhaiḥ*，這當然也是助格、複數、陽性。舍利弗 Śāriputra，是呼格、單數、感歎詞，只是釋迦牟尼佛 Śākyamuni Buddha 稱呼他的弟子，並非敘述的一部份。

國土功德莊嚴 *buddhakṣetraguṇavyūha*，是從

एवंप्रैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः
समलंकृतं तद्बुद्धक्षेत्रम् ॥३॥

*evamrūpaiḥ Śāriputra buddhakṣetraguṇavyūhaiḥ
samalaṅkṛtaṁ tadbuddhakṣetram ॥3॥*

With such arrays of qualities of a Buddhaland, Śāriputra, is this Buddhaland adorned.

The text of the *Amitābha Sūtra* has just described the World of Happiness (*Sukhāvatī*), the Land of Ultimate Bliss of the Buddha Amitābha, as “adorned with seven latticed railings, seven rows of *tala* trees, and nets of little bells, everywhere surrounded, splendid, beautiful, of the four jewels, that is, of gold, silver, lapis lazuli and crystal.” The seven rows of trees are so arranged that when looked at from any angle or direction there are seven rows, a very ornamental and aesthetically pleasing arrangement. Then, in the summary refrain above, the *sūtra* reads: **With such arrays of qualities of a Buddhaland, Śāriputra, is this Buddhaland adorned.**

Evamrūpa **such** is an adjective composed of the indeclinable *evam* **thus/so** and the neuter noun *rūpa* **form**. It is a possessive adjective compound meaning literally **possessing a form** (*rūpa*) **that is thus** (*evam*), which amounts to **such**. Note the regular change of *m* to *ṃ* (*anusvara*) before the *r* of *rūpa*, as before any non-labial consonant or semi-consonant. *Evamrūpaiḥ* is instrumental plural masculine, modifying *buddhakṣetraguṇavyūhaiḥ* which, of course, is also instrumental plural masculine. Śāriputra

屬關係的名詞複合字的複句。陽性名詞「佛」Buddha，是被動完成分詞的實質用法，直譯是「覺」，由字根「醒悟」√budh-而來。Kṣetra是中性的名詞，意為「土地／國」，由字根√kṣi-「居住／停留／住」（尤指安靜的）而來。

Guṇa是陽性名詞，意為「好的質、德行、優良。」要注意在這裏，以及大多數的情形下，在複合字裏只有最後的字，才會因數量或格而有變化的詞形。所以不管buddha, kṣetra和guṇa是單數或複數，必須由文章的前後關係而決定，或者成不定詞。和複合形容詞正相反，如evaṃrūpa其數目、性別和格式依其修飾的名詞。而複合名詞，如buddhakṣetraguṇavyūha，則照其最後一個字（在這裏vyūha）的數目、性別和格而定。

Vyūha是由其字根√ūh-「推／搬」而來。再加上字首vi-（在字母之前，vy-）本來dvi-字是「二」的意思，於是加上了分開的意義在內。由直譯是「推開」，vy加上ūh-的意思延伸為「分割」和「散佈」，排列整齊的，也即是佈置、排列。通常Vyūha翻成中文是裝飾及淨化。一般用於莊嚴和淨化佛國土buddhakṣetras。

嚴飾samalaṃkṛta中的-ta是被動完成分詞的字尾。其字根是√kr-做、製，被加上字首sam-共同，和alaṃ充分（m在k之前成為ṃ）。Sam-延伸為有完成或圓滿的概念，而alaṃ則強調之。總而言之，sam-alaṃ-kr-翻成中文的意思是高度裝飾、淨化、莊嚴。

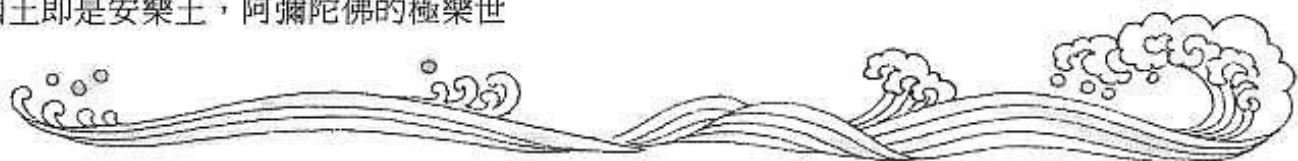
Samalaṃkṛtam是中性的、單數、主格，修飾名詞佛國土buddhakṣetram，即這項陳述中的主詞。動詞asti是，被省略了，在梵文中一般是如此。Tad是指示形容詞，這／那，是主格、單數、中性，修飾佛國土buddhakṣetram。這個指示詞在代名詞或形容詞是同樣的形式，不總是有區別。並且彼佛國土tadbuddhakṣetram在梵文書寫體Devanagari中是寫成一個字。Tad這／那有時被當作複合詞的一部份，而不是各別的字。此佛國土即是安樂土，阿彌陀佛的極樂世界。

is simply a vocative singular interjection addressed by Śākyamuni Buddha to his disciple, not part of the description.

Buddhakṣetraguṇavyūha is a complex compound of nouns in dependent relationship: **array of qualities of a land of a Buddha**. The masculine noun Buddha is a substantive use of the perfect passive participle that means literally **awakened**, from the root √budh- **wake up**. Kṣetra is a neuter noun meaning **land/soil/field** from the root, √kṣi- **abide/remain/dwell** (especially quietly). Guṇa is a masculine noun meaning (good) **quality, virtue, excellence**. Note that here, as in most cases, only the final member of a compound is inflected for number of case, and so whether buddha, kṣetra and guṇa are singular or plural must be determined by context or left indefinite. As opposed to an adjective compound like evaṃrūpa which takes the number, gender and case of the noun it modifies, a noun compound like buddhakṣetraguṇavyūha regularly has the number, case and gender of the final word of the compound, here vyūha array.

Vyūha is formed from the root √ūh- **push/move** to which is added the prefix vi- (vy- before a vowel), originally the word dvi- **two**, hence adding the idea of division. From the notion of **pushing apart**, the literal meaning of vy + ūh- is extended to mean **dividing up** and **distributing** in an orderly way, and so **arrangement/array**. Vyūha was often translated into Chinese as **adornment and purification**, and is regularly used of the adornment and purification of Buddhakṣetras, Buddhlands.

In samalaṃkṛta, -ta is the perfect passive participle suffix, whose root is, √kr- **do/make**, to which are prefixed sam- **together** and alaṃ **enough** (m becomes ṃ before k). Sam- by extension gives the idea of completion or perfection, which alaṃ intensifies. Altogether sam-alaṃ-kr- means **decorate highly/embellish/adorn**. Samalaṃkṛtam is neuter singular, nominative, modifying the noun buddhakṣetram, which is the subject of the statement. The verb asti is omitted, as regularly in Sanskrit. Tad is the demonstrative adjective **this/that**, nominative singular neuter modifying buddhakṣetram. The demonstrative has the same forms whether used as pronoun or adjective—which is not always distinguished. Also, tadbuddhakṣetram is written as one word in the Devanagari script, and the demonstrative tad is sometimes considered to be part of the compound instead of a separate word. “This Buddhland” is Sukhāvatī, the Land of Ultimate Bliss of the Buddha Amitābha.



梵文第五十六課

SANSKRIT LESSON #56

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆懿師 / 恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNIS HENG YI / HENG TYAN

पुनरपरं शारिपुत्र सुखावत्यां लोकधातौ
सप्तरत्नमय्यः पुष्करिण्यः ।

*Punaraparam Śāriputra Sukhāvatyām lokadhātau
saptaratnamayyah puṣkarīṇyah ।*

又舍利弗，極樂國土，有七寶池。

釋迦牟尼佛繼續向他的弟子舍利弗 Śāriputra 描述阿彌陀佛之極樂世界，他說 punaraparam 「又」，在 Sukhāvatyām 「極樂」是 Sukhāvātī 的處格、單數、陰性和 lokadhātau 「世界」是同位格，其是處格、單數，陽性名詞，兩者合起來成為「極樂世界」，（在此位有動詞 santi 「是」，為人所知，是應有的，但一向被省略），puṣkarīṇyah 「蓮池」是 puṣkarīṇī 的主格、多數、陰性。中性名詞 puṣkara 是蓮花的一種，同時也是蓮花的總稱。puṣkarin 是由 puṣkara 而出，是所有形容詞，意思是「蓮花遍佈」。而 puṣkarīṇī 是此形容詞的陰性形式，用為名詞的意思為「蓮池」。與多數、陰性、主格 puṣkarīṇyas （在此由於是在於段落之最後，所以是 puṣkarīṇyah）一致的是 saptaratnamayyas （因在子音 p- 之前所以是 -mayyah）是主格、多數陰性複合形容詞，意思為「七寶合成」，其組合是 sapta 「七」+ ratna 「寶」和陰性、單數字尾 -mayī 「合成」此字尾的語尾變化（格變化）如下：
（下接第 19 頁）

पुनरपरं शारिपुत्र सुखावत्यां लोकधातौ
सप्तरत्नमय्यः पुष्करिण्यः ।

*Punaraparam Śāriputra Sukhāvatyām lokadhātau
saptaratnamayyah puṣkarīṇyah ।*

“Moreover, Śāriputra, in the World of Happiness are lotus-pools made of the seven jewels.”

Śākyamuni Buddha continues to describe the Western Land of the Buddha Amitābha to his disciple Śāriputra, saying, *punaraparam moreover: Sukhāvatyām in (of) Happiness*, locative singular feminine of *Sukhāvātī*, in apposition to *lokadhātau (in) the World*, locative singular masculine of *lokadhātu*—together making **in the World of Happiness**—(*santi are not expressed but understood*) *puṣkarīṇyah lotus-pools*, nominative plural feminine of *puṣkarīṇī*. The neuter noun *puṣkara* is the name of a kind of lotus, and also means **lotus** in general. Derived from *puṣkara* is the possessive adjective *puṣkarin* which means **abounding in lotuses**. *Puṣkarīṇī*, the feminine form of that adjective, is used as a substantive meaning **lotus-pool**. Agreeing with the feminine plural, *puṣkarīṇyas (puṣkarīṇyah in final position, as here)* is the nominative plural feminine adjective compound *saptaratnamayyas (-mayyah before p-)* **made of the seven jewels**, which is composed of *sapta seven*, *ratna jewel(s)*, and the feminine singular suffix *-mayī made of*, which is declined as follows: (Continued on page 19)

	單數	雙數	多數		<u>Singular</u>	<u>Dual</u>	<u>Plural</u>
主格	-mayī	-mayyau	-mayyas	Nominative	-mayī	-mayyau	-mayyas
對格	-mayīm	-mayyau	-mayīs	Accusative	-mayīm	-mayyau	-mayīs
具格	-mayyā	-mayibhyām	-mayibhis	Instrumental	-mayyā	-mayibhyām	-mayibhis
與格	-mayyai	-mayibhyām	-mayibhyas	Dative	-mayyai	-mayibhyām	-mayibhyas
奪格	-mayyās	-mayibhyām	-mayibhyas	Ablative	-mayyās	-mayibhyām	-mayibhyas
屬格	-mayyās	-mayyos	-mayīṇām	Genitive	-mayyās	-mayyos	-mayīṇām
處格	-mayyām	-mayyos	-mayīṣu	Locative	-mayyām	-mayyos	-mayīṣu
呼格	-mayi	-mayyau	-mayyas	Vocative	-mayi	-mayyau	-mayyas

在後面幾課裏會詳細描述蓮花池。

The lotus-pools will be described in detail in the next lessons.

梵文第五十七課

SANSKRIT LESSON #57

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆懿師 / 恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNIS HENG YI / HENG TYAN

तद्यथा सुवर्णस्य रूप्यस्य वैडूर्यस्य स्फटिकस्य
लोहितमुक्तस्याश्मगर्भस्य मुसारगत्वस्य सप्तमस्य रत्नस्य ।

*tad yathā suvarṇasya rūpyasya vaidūryasya sphatikasya
lohitamuktasyāśmagarbhasya musāragatvasya saptamasya ratnasya*

That is, of gold, silver, lapis lazuli, crystal,
red pearl, carnelian, mother of pearl—the seventh jewel.

亦已金、銀、琉璃、玻（璃）、硨磲、赤珠、瑪瑙，而嚴飾之。

釋迦牟尼佛在阿彌陀經上，告訴他的弟子們，阿彌陀佛的極樂世界有七寶蓮池。經文則繼續介紹此七寶之名，用 *tad yathā*，「那是」起頭，然後每一種寶之名都是屬格、單數，和前面所提的四寶情形相同 (Note 1)。其四寶的語幹是 *suvarṇa* 「金」，*rūpya* 「銀」，*vaidūrya* 「琉璃」和 *sphatika* 「玻璃」，再加上三個。

第五個是複合字 *lohitamuktasya* 「赤珠」，其尾字 *a-* 和下一個 *a-* 和下一個 *āśmagarbhasya* 「瑪瑙」的字首 *a-* 合成一個長音 *ā*，兩者都是屬格單數。*Lohita* 是「紅」的意思，而 *muktā* 是「珍珠」，（字幹是 *mukta*，此字是依短 *a* 的字尾變化而來的）。*Āśma* 是一種石頭，而第二個複合字的 *garbha* 是「子宮」之意。這複合字可為陽性或中性詞，我們無法確切的指出它是屬於世間上的哪一種珍寶。而複合字

Śākyamuni Buddha, in the shorter Sūtra concerning the Land of Happiness of the Buddha Amitābha, has just told his disciples that in that world there are lotus pools made of the seven jewels. The text now names them, introducing the list with *tad yathā*, **that is**. Then each gem is named in the genitive singular, as was done in the previous list of four jewels'. The stem forms of the words are: *suvarṇa* **gold**, *rūpya* **silver**, *vaidūrya* **lapis lazuli**, and *sphatika* **crystal**, with the addition of three new jewels.

The compound *lohitamuktasya*, the fifth jewel **red pearl**, has its final *-a* combined with the following initial *a-* of gem number six which is probably **carnelian**, *āśmagarbhasya*, resulting in *ā*. Both words are genitive singular in form. *Lohita* means **red**, and *muktā* (here *mukta* and declined according to the short *-a* declension) means **pearl**. *Āśma* by itself is a kind of stone, and the word *garbha* of the second compound

musāragalvasya 「碑礫」也是同樣的情形，陽性或中性，常被解為一種珊瑚。它是 *saptamasya ratnasya* 「第七種寶」。

Sapta 是基數「七」，而 *saptama* 是「第七」的意思。*Saptamasya* 是屬格、單數、中性，和 *ratnasya* 一致，是 *ratna* 「寶」字屬格、單數中性字，事實上在梵文裏，數目字由五到十九並無性別上的分別，而號碼一到四則依三種性別而有所變化。號碼一至二十的字幹是如下：

eka 「一」，*dva* 「二」，*tri* 「三」，*catur* 「四」，*pañca* 「五」，*ṣaṭ* 「六」，*sapta* 「七」，*aṣṭa* 「八」，*nava* 「九」，*daśa* 「十」，*ekādaśa* 「十一」，*dvādaśa* 「十二」，*trayodaśa* 「十三」，*caturdaśa* 「十四」，*pañcadaśa* 「十五」，*ṣoḍaśa* 「十六」，*saptadaśa* 「十七」，*aṣṭādaśa* 「十八」，*navadaśa* 「十九」，*viṁśati* 「二十」。下面幾課中將繼續介紹蓮花池的莊嚴情景。

備註：

1. 請參閱金剛菩提海第 399 期（二〇〇三年八月）17+19 頁

means **womb**. The compounds may be considered either masculine or neuter, and their exact identification with worldly gems is uncertain. That is also true for the compound *musāragalvasya* **mother of pearl**, masculine or neuter, and often interpreted as a kind of coral. It is *saptamasya ratnasya*, **the seventh jewel**.

Sapta is the cardinal number **seven**, and *saptama* means **the seventh**. *Saptamasya* is genitive singular neuter, agreeing with *ratnasya*, genitive singular of the neuter word *ratna* **jewel**. Actually the Sanskrit numbers from five to nineteen show no distinction of gender, but the numbers one to four are inflected for all three genders. The numbers 1-20 follow in their stem forms: *eka* **one**, *dva* **two**, *tri* **three**, *catur* **four**, *pañca* **five**, *ṣaṭ* **six**, *sapta* **seven**, *aṣṭa* **eight**, *nava* **nine**, *daśa* **ten**, *ekādaśa* **eleven**, *dvādaśa* **twelve**, *trayodaśa* **thirteen**, *caturdaśa* **fourteen**, *pañcadaśa* **fifteen**, *ṣoḍaśa* **sixteen**, *saptadaśa* **seventeen**, *aṣṭādaśa* **eighteen**, *navadaśa* **nineteen**, *viṁśati* **twenty**.

The adorning pools of lotuses will be described in more detail in subsequent lessons.

Notes:

1. See *Vajra Bodhi Sea* issue #399, pages 17 and 19 for full explanation.



梵文第五十一課

SANSKRIT LESSON #51

恆賢師 文 BY BHIKSHUNI HENG HSIEN SHR

恆田師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN SHR

अप्रमाणान्येव सुखकारणानि । तेन कारणेन
सा लोकधातुः सुखावतीत्युच्यते ॥२॥

*apramāṇāny eva sukhakāraṇāni. tena kāraṇena sā
lokadhātuḥ sukhāvātī-ity ucyate ॥2॥*

但受諸樂，故名極樂。

釋迦牟尼佛宣說小本安樂土經 *Sukhāvātyūha Sūtra*，剛剛告訴其弟子說安樂土的眾生沒有身苦 *kāya-duḥkhaṃ* 以及心苦 *citta-duḥkhaṃ*，反之，佛陀繼續說：「但受諸樂。 *apramāṇāny eva sukhakāraṇāni*」所屬結構被轉入此處。前邊所提到的眾生 *sattvānām*，屬格、複數，擁有 *apramāṇāni sukhakāraṇāni* 但受諸樂，以主格、複數、中性來表達。不變虛詞 *eva*，「僅僅，只有。」按慣例在其所指示的名詞後出現。在此 *eva* 的最初母音令 *apramāṇāni* 的最終 *-i* 變為相關的滑音 *-y*。在梵文的書寫系統中，這兩個字是不中斷而聯寫在一起的。

Apramāṇa 形容詞，意義為「無量、無數。」它是由負前綴詞 *-a* 及中性名詞「量 *pramāṇa*」組成。而那名詞，卻是從動詞語根 *√mā-* 而來，表達度量的概念。它是由名詞性後綴 *-ana* 所造成。當組合在一起時，兩個母音 *a* 合併成一個音 *ā*。前綴 *pra-* 令在 *-ana* 的 *n* 的變成捲舌音 *ṇ*，即使是在某些距離之後。因為在 *n* 之後即是一個母音（假如是半母音或鼻音在

अप्रमाणान्येव सुखकारणानि । तेन कारणेन
सा लोकधातुः सुखावतीत्युच्यते ॥२॥

*apramāṇāny eva sukhakāraṇāni. tena kāraṇena sā lokadhātuḥ
sukhāvātī-ity ucyate ॥2॥*

“just limitless reasons for happiness. For that reason this world is called that of Happiness.” (2)

Śakyamuni Buddha, speaking the shorter *Sukhāvātyūha Sūtra*, has just told his disciples that, in the Land of Happiness, living beings have no *kāya-duḥkhaṃ* and no *citta-duḥkhaṃ*, physical or mental suffering, but, the Buddha now continues, *apramāṇāny eva sukhakāraṇāni*, just limitless reasons for happiness. The possessive construction is carried over here. The living beings previously mentioned in the genitive plural, *sattvānām*, possess the *apramāṇāni sukhakāraṇāni*, stated in the nominative plural neuter. The indeclinable particle *eva*, just, only, occurs, as regularly, in second position after the noun to which it refers. Here the initial vowel of *eva* makes the final *-i* of *apramāṇāni* change to the related glide sound *-y*. In the Sanskrit writing system, the two words are then written together with no break.

Apramāṇa, the adjective meaning limitless, measureless, consists of the negative prefix *-a* and the neuter noun *pramāṇa*, measure. That noun, in turn, is based upon the verbal root *√mā-*, expressive of the concept of measurement, and it is built up by means of the nominal suffix *-ana*. When combined, the two *a* vowels coalesce in one sound *ā*. The *r* introduced by the prefix *pra-* retroflexes the *n* in *-ana* to *ṇ*, even at that distance, because the *n*

後隨著的話，也是如此），及沒有音，捲舌或齒的子音（-y- 是唯一的例外）介於 *r* 和 *n* 之間。這種現象只發生個別單字中，而非在字與字之間，所以被稱為內，與外相反的組合。主格、複數、中性後綴 *-ani* 附加到語幹 *apramāṇa-* 上。兩個母音 *a* 再度合併成一個長 *ā*，成為 *apramāṇāni*，在 *eva* 之前是 *apramāṇāny*。

Sukha-kāraṇāni 以同樣的主格、複數、中性後綴 *-ani* 附加到語幹 *kāraṇa* 上，這中性名詞的意義是「原因」或「理由」。*Kāraṇa* 接著與名詞「快樂 *sukha*」組成複合詞，成為從屬關係：「快樂的原因或理由。」動詞語根是 \sqrt{kr} ，意義是「幹，做。」當名詞性詞尾 *-ana* 附加上後，語根的 *r* 加強變成 *ār* (*vrddhi* 增值級)。留意 *r* 再次的，同上，把 *n* 變成捲舌 *ṇ*。形容詞 *apramāṇāni* 修飾了名詞性複合詞 *sukha-kāraṇāni*，和簡潔的肯定了在阿彌陀佛的極樂世界「但受諸樂。」*tena kāraṇena sā lokadhātuḥ sukhāvatī-ity ucyate* 故名極樂。問那問題的片語，「何故 *kena kāraṇena*」，現在被片語「是故 *tena kāraṇena*」所取代，而回答了問題。*tena* 當然是指示形容詞「這或那。」這句話在上一期 # 395 已經詳盡的討論過。解釋了名題，我們即結束經文的第二部份。



is followed immediately by a vowel (it would also hold true if followed by a semi-vowel or nasal), and no palatal, retroflex or dental consonant (-y- would be the only exception) comes between the *r* and the *n*. That is a phenomenon that only takes place within individual words, not between separate words, and so is known as internal, as opposed to external, *sandhi*. To the stem *apramāṇa-* is added the nominative plural neuter suffix *-ani*. The two *a* vowels again coalesce to one long *ā*, giving *apramāṇāni*, *apramāṇāny* before *eva*.

Sukha-kāraṇāni ends with the same nominative plural neuter suffix *-ani*, added to the stem *kāraṇa*, the neuter noun meaning **cause** or **reason**. *Kāraṇa* in turn is joined in compound with the noun *sukha*, **happiness**, in dependent relationship: **causes/reasons for happiness**. The verbal root is \sqrt{kr} , meaning **do, make**. When the nominal suffix *-ana* is added, the *r* of the root is strengthened to *ār* (*vrddhi* grade). Note that *r* again, as above, retroflexes *n* to *ṇ*. The adjective *apramāṇāni* modifies the nominal compound *sukha-kāraṇāni*, and compactly affirms that there are limitless causes for bliss in Amitābha Buddha's Western Land of Happiness, *tena kāraṇena sā lokadhātuḥ sukhāvatī-ity ucyate*, **for that reason it is called the world of Happiness**. For the phrase that asked the question *kena kāraṇena*, **for what reason?** is now substituted the phrase *tena kāraṇena*, **for that reason**, which answers the question. *Tena* is, of course, the demonstrative adjective **this/that**. This sentence was discussed in detail in the previous issue #395. With the explanation of the name, we come to the end of section two of the Sūtra.



梵文第五十二課

SANSKRIT LESSON #52

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆懿師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG YI

पुनरपरं शरिपुत्र सुखावती लोकधातुः
सप्तभिर्वेदिकाभिः सप्तभिस् तालपङ्क्तिभिः
किङ्किणीजालैश्च समलङ्कृता

*punaraparam śāriputra sukhāvatī lokadhātuḥ
saptabhirvedikābhiḥ saptabhis tālapamktibhiḥ
kimkiṇījālaisca samalaṃkṛtā*

又舍利弗，極樂國土七重欄盾，七重羅網，
七重行樹。

釋迦牟尼佛繼續描述極樂世界，punar 是副詞意為「又」，而 aparam 另一個副詞意思是「其次」這兩個合起來成為又「復次」的意思，佛弟子舍利弗 Śāriputra 一樣的又是呼格，sukhāvatī 「快樂的」lokadhātuḥ 「國土／世界」這兩個都是主格單數陰性，是不顯示，動詞 asti 「是／有」的主詞，而修飾主詞的是 samalaṃkṛtā 「莊嚴」被動完成分詞，主格單數陰性，其字的基本來源是字根 √kr- 「做、造」。

以下三句是描述莊嚴極樂世界項目，其結構極相似都是助格多數。

saptabhir vedikābhiḥ

saptabhis tālapamktibhiḥ

kimkiṇījālais ca 是附尾字，「和」的意思。
(下接第 19 頁)

पुनरपरं शरिपुत्र सुखावती लोकधातुः
सप्तभिर्वेदिकाभिः सप्तभिस् तालपङ्क्तिभिः
किङ्किणीजालैश्च समलङ्कृता

*punaraparam śāriputra sukhāvatī lokadhātuḥ
saptabhirvedikābhiḥ saptabhis tālapamktibhiḥ kimkiṇījālaisca
samalaṃkṛtā*

Moreover, Śāriputra, the world of Happiness is adorned with seven latticed railings, seven rows of *tāla* trees, and nets of little bells.

Śākyamuni Buddha, to continue the description of the Land of Happiness, uses *punar*, an adverb meaning **again**, and *aparam*, another adverb meaning **posterior** and so **further**. The two together amount to **moreover**. The Buddha's disciple *Śāriputra* is again addressed in the vocative case. *Sukhāvatī* of Happiness and *lokadhātuḥ* world are both nominative singular feminine, subject of an inexpressed verb *asti* is, and modified by the perfect passive participle, nominative singular feminine, *samalaṃkṛtā* adorned, which is based on the root √kr- do/make.

Note the similarity of structure in the three phrases in the instrumental plural which describe the items with which the world of Happiness is adorned:

saptabhir vedikābhiḥ

saptabhis tālapamktibhiḥ

kimkiṇījālais (ca, an enclitic, means **and**).

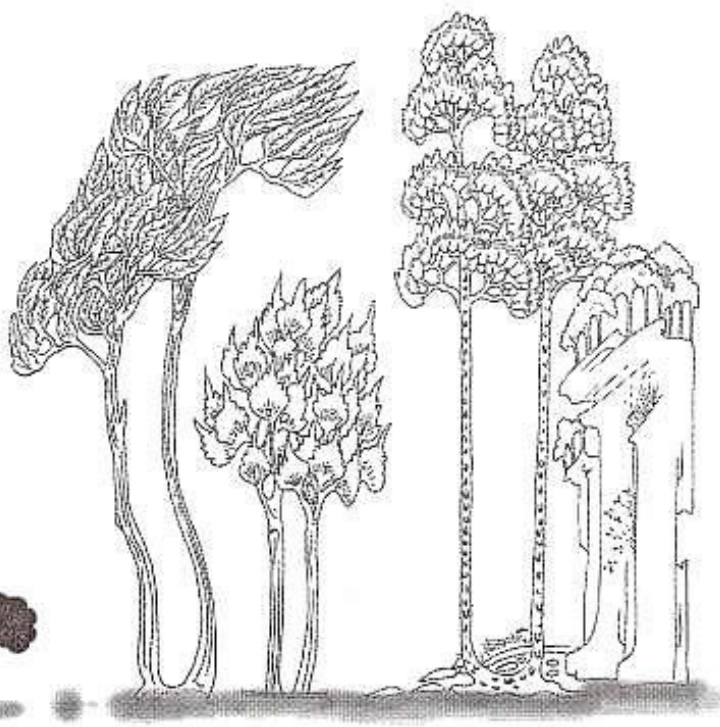
(Continued on page 19)

前面曾討論過：字幹的字尾是 -a 時，在一般名詞形容詞助格多數的尾音是 -aiḥ/-aiḥ/-aiḥ/-aiḥ 依其後面的字母而決定其尾音，另一種名詞形容詞的尾音是 -bhiḥ/-bhiḥ/-bhir/-bhiḥ。Sapta 「七」形容詞，在此是助格多數陰性。Vedikā (陰性) 一種裝飾的格子式的欄杆。Tāla (陽性) 是一種棕樹，而 paṃkti (陰性) 是指「行」。Kiṃkiṇī (陰性)「小鈴」而 jāla (中性)「網」所以這兩從屬的複合字 tālapaṃkti 和 kiṃkiṇījāla 是指重行樹和重羅網。

As discussed in previous lessons, the normal instrumental plural ending for nouns and adjective whose stem ends in short -a is -aiḥ/-aiḥ/-aiḥ/-aiḥ, depending on the sound that follows. The normal ending for nouns and adjectives of other types is -bhiḥ/-bhiḥ/-bhir/-bhiḥ. Sapta seven is an adjective, here in the instrumental plural feminine. A vedikā

(feminine) is an ornamental railing of lattice work. Tāla (masculine) means the tāla tree, a kind of palm, and paṃkti (feminine) means a series or row. Kiṃkiṇī (feminine) means small bell, and jāla (neuter) means net.

The dependent compounds tālapaṃkti and kiṃkiṇījāla mean rows of tāla trees and nets of bells respectively.



梵文第五十八課

SANSKRIT LESSON #58

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆懿師 / 恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNIS HENG YI / HENG TYAN

अष्टाङ्गोपेतवारिपरिपूर्णाः

aṣṭāṅgopetavāriparipūrṇāḥ

filled with water endowed with eight qualities 八功德水充滿其中

Puṣkarīṇyaḥ 於極樂世界中的蓮花池，在此繼續描述蓮花池的景象，下一個字是長的複合字 *aṣṭāṅgopetavāri-paripūrṇāḥ* 「八功德水充滿其中」，這個字的最後一部份 *paripūrṇāḥ* 「充滿」是主格、多數、陰性的被動完成分詞，配合前面的 *puṣkarīṇyaḥ* 「蓮花池」。這個字的字根 $\sqrt{pṛ}$ - 是「使滿」的意思，加上字首 *pari*- 使字有「到處」的意思，於是成為「充滿」。整個複合字是來修飾蓮花池，所以是充滿著「水」*vāri*，其字是中性的名詞，加添在 *paripūrṇāḥ*。而 *vāri* 也有其修飾字，*aṣṭāṅgopeta* 「具八功德」，而這個修飾字本身也是個複合字。

Upeta 是字根 \sqrt{i} - 「走、去」的被動完成分詞，加上字首 *upa*- 有「近」之意思。*upa* 和 \sqrt{i} - 合起來，音變為 *upê*-，加上被動完成分詞的字尾 *-ta*，意思為「走近」，延伸其意義成為「到達」或「獲得」，在完成式裡就是有「已得」之意，於是就成為「具有」。(下接第 19 頁)

The *puṣkarīṇyaḥ*, that is, the lotus pools, in the World of Happiness *Sukhāvati* here continue to be described in one long compound word as *aṣṭāṅgopetavāri-paripūrṇāḥ* **filled with water endowed with eight qualities**. The final member of the compound, *paripūrṇāḥ* **filled with**, is the perfect passive participle nominative plural feminine, agreeing with the previous occurrence of *puṣkarīṇyaḥ* **lotus pools**. It is based upon the root $\sqrt{pṛ}$ - **to fill up/ become full**, with the prefix *pari*- which adds the idea of **all around**, and hence completeness. The entire compound modifies the word for lotus pools then, which are said to be filled with **water**, *vāri*, the neuter noun which is affixed to *paripūrṇāḥ*. That word *vāri* in turn has a modifier, being characterized as *aṣṭāṅgopeta*, **endowed with eight qualities**, and that modifier itself is a compound word.

Upeta is the perfect passive participle of the root \sqrt{i} - **go** plus the prefix *upa*- which suggests the idea of **near**. *Upa* and \sqrt{i} - by sound combination become *upê*-, to which is added the perfect passive participle suffix *-ta*. The meaning **going near**, by extension, comes to mean **reach to or obtain**, and in the perfect tense means to have obtained, and therefore to possess or be endowed with. (Continued on page 19)

在極樂世界蓮花池裡的水，具有 *aṣṭāṅga** 「八功德」基本上中性名詞，*aṅga* 「功德」是指身體的一部份或一肢體，然而這裡是指水具有的八種特性：

一、澄淨，二、清冷，三、甘美，四、輕軟，五、潤澤，六、安和，七、除患，八、增益。

* *aṣṭa* 的尾音 *-a* 和 *aṅga* 的首音 *a-* 合併成一個長音 *-ā-*。

The water in the lotus pools in the World of Happiness is endowed with *aṣṭāṅga** **eight qualities**. Basically the neuter noun *aṅga* **quality** means a limb or member of the body, and by extension a subdivision or part. Here, however, it refers to the eight qualities or characteristics which the water possesses, which are preserved in the Chinese tradition as:

1. purity 2. coolness 3. sweetness
4. softness 5. moistness 6. harmoniousness
7. ability to dispel limitless calamities such as hunger and thirst
8. the certain ability, once drunk, to nourish all good roots and make them grow.

*Note how the final *-a* of *aṣṭa* **eight** combines with the initial *a-* of *aṅga* to form one long sound *-ā-*.

梵文第五十九課

SANSKRIT LESSON #59

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆懿師 / 恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNIS HENG YI / HENG TYAN

समतीर्थकाः काकपेयाः सुवर्णवालुकासंस्तृताः ।

samatīrthakāḥ kākapeyāḥ suvarṇavālukāsaṁstṛtāḥ

...up to the edges, level with the brim, spread over with golden sand.

充滿其中池底純以金沙布地。

極樂世界的蓮花池在上期描述為「八功德水，充滿其中」這些池現在又被描述為 *samatīrthakāḥ* 「到邊」。形容詞 *sama* 是「和……同，在……水平上，到……」的意思，而中性名詞 *tīrtha* 是池或河邊的浴階，最終是代表池或河的岸邊。所以 *sama* 和 *tīrtha* 成了一個所有形容詞複合字，字幹為 *samatīrtha*，在經文是主格、複數、陰性和前文 *puṣkarīṇyaḥ* 配合。

Kākapeyāḥ 是「滿，與邊齊平」的意思，直譯是「烏鴉可飲到」也是另一個配合 *puṣkarīṇyaḥ* 「蓮花池」的主格、複數、陰性複合形容詞，陽性名詞 *kāka* 是「烏鴉」的意思，而 *peya-* 「可飲到」是字根 $\sqrt{pā}$ -「飲」的動詞狀的形容詞。

Suvarṇavālukāsaṁstṛtāḥ 「金沙布地」是另一個配合 *puṣkarīṇyaḥ* 的主格、複數、陰性複合形容詞。形容詞 *suvarṇa* 是「黃金色」的意思，直譯是「妙色」。陰性名詞 *vālukā* 是「沙」的意思（單數

The *puṣkarīṇyaḥ* lotus pools in the World of Happiness of the Buddha Amitābha were described (c.f. issue #403) as being filled with water endowed with eight qualities. Those pools are now described as having that water *samatīrthakāḥ* up to the edges. The adjective *sama* means the same as/on a level with/up to, and the neuter noun *tīrtha* means a bathing ghat, and eventually stood for the edge or bank of a body of water like a river or a pool. Together *sama* and *tīrtha* form the possessive adjective compound whose stem is *samatīrtha* and which occurs in our text in the nominative plural feminine agreeing with *puṣkarīṇyaḥ*

Kākapeyāḥ level with the brim literally means crow-drinkable, and is another compound adjective nominative plural feminine agreeing with *puṣkarīṇyaḥ*, the lotus pools. The masculine noun *kāka* means crow, while *peya-* drinkable is the gerundive of the root $\sqrt{pā}$ - drink.

Suvarṇavālukāsaṁstṛtāḥ spread over with golden sand is a further compound adjective, nominative plural feminine agreeing with *puṣkarīṇyaḥ*. By itself the adjective *suvarṇa* means golden, literally well-hued (*su-varṇa*). The feminine noun *vālukā* means sand (singular and plural). *Samstṛtāḥ* spread over with,

梵文第六十課

SANSKRIT LESSON #60

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆懿師 / 恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNIS HENG YI / HENG TYAN

तासु च पुष्करिणीषु समन्तच्चतुर्दिशं चत्वारि
सोपानानि चित्राणि दर्शनीयानि चतुर्णां रत्नानां ।

*tāsu ca puṣkarīṇīṣu samantaccaturdiśaṃ catvāri
sopānāni citrāṇi darśanīyāni caturṇāṃ ratnānām*

And in those lotus pools, in all the four directions,
are four varicolored, beautiful stairways, made of the four jewels.

四邊階道，金、銀、琉璃、玻璃合成。

極樂世界的蓮花池 *puṣkarīṇyaḥ* 的目前
是處格、複數、陰性名詞：*puṣkarīṇīṣu*
經指示形容詞 *tāsu* 「那些」修飾，亦是
處格、複數、陰性。注意 *ca* 「和」與平
常一樣，譯於 *tāsu* 之前。處格在梵文的
意義和其他語文相同，是「在裏面 / 在
某處 / 在……上」。在此其位置更進一
步由方位複合副詞指定：
samantaccaturdiśaṃ 「周遍四方」。
samanta 是形容詞，意思是「遍、處處
、到處」，在這詞組是「全部、各方」
。*catur* 是「四」，*diśaṃ* 是「方向、方
位、方處」。它是不變格式，用於陰性
名詞 *diś* 「方位」的複合詞之後，由字
根 $\sqrt{diś}$ 「指示顯示」而來。在此是指

The *puṣkarīṇyaḥ* lotus pools of the Land of Ultimate
Bliss now turn up in the locative plural feminine:
puṣkarīṇīṣu, modified by the demonstrative adjective
tāsu **those**, also locative plural feminine. Note that *ca*
and is translated before *tāsu*, as is normal. The mean-
ing of the locative case in Sanskrit as in other languages
is **in/at/on**. The location here is further specified by
the compound adverb of place: *samantaccaturdiśaṃ* **in
all four directions**. *Samanta* is an adjective meaning
everywhere, which in this expression amounts to **all**.
Catur means **four**, and *diśaṃ* **direction** is the indeclin-
able form used at the end of compounds of the femi-
nine noun *diś* **direction**, based on the root $\sqrt{diś}$ **point
out/show**. It refers to the four cardinal points: North,
South, East and West. Note the doubling of the *c* of



四基本方位：東、南、西、北。*catur* 在此由於 *c* 位於兩個母音之間所以成為兩個 *c*, *cc*。

蓮花池的四邊，各有 *catur* 「四個」 *sopānāni* 「階道」。中性名詞 *sopāna* 是「階道」的意思。因有四個所以是複數，主格、複數、中性。成為 *sopānāni* 而 *catur* 「四」與其配合，也是主格複數中性，接下來是兩個形容詞，*citrāṇi* 「雜色的」和 *darśanīyāni* 「美麗的」也都是主格複數中性。形容詞 *citrāṇi* 「雜色的」也是「美麗的、光輝的、璀璨的」意思。*darśanīya* 「美麗的」是字根 $\sqrt{dṛś}$ -「見、觀」的動名詞，直譯是「好看的」於是譯成「美麗的」。

蓮花池四邊的階道還有些什麼特質呢？它們是 *caturṇāṃ ratnānām* 「四寶所成」*ratnānām* 是名詞 *ratna* 「珠寶」的屬格、複數、中性詞。配合 *caturṇāṃ* 是「四」的屬格複數中性詞，這個屬格的體是表示四邊階道的質料是純珠寶所成。

catur as it finds itself between two vowels.

Altogether the four sides of the lotus pools, one to each direction, have *catur* **four** *sopānāni* **stairways**. The neuter noun *sopāna* means **staircase** or **stairway**. With four of them, the plural is used, here nominative plural neuter *sopānāni*, and the word *catur* **four** which agrees with it is also nominative plural neuter. So are its two further adjectives *citrāṇi* **varicolored**, and *darśanīyāni* **beautiful** both nominative plural neuter too. The adjective *citra* **varicolored** can also mean **splendid**, and *darśanīya* **beautiful** is the gerundive of the root $\sqrt{dṛś}$ -**see**, and literally means **see-able**, hence **beautiful**.

What else is there about the four stairways, found one in each of the four sides of the lotus pools? They are *caturṇāṃ ratnānām* **made of the four jewels**. *Ratnānām* is genitive plural neuter of the noun *ratna* **jewel**, which has *caturṇāṃ*, genitive plural neuter of the word *catur* **four**, in agreement. This is a genitive of substance, expressing the material from which the stairways are made: solid jewels!

梵文第六十一課

SANSKRIT LESSON #61

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNIS HENG TYAN

तद्यथा सुवर्णस्य रूप्यस्य वैडूर्यस्य स्फटिकस्य । तासाँ च पुष्करिणीनाँ समन्ताद्रत्नवृक्षा
जाताश्चित्रा दर्शनीया सप्तानाँ रत्नानाँ । तद्यथा सुवर्णस्य रूप्यस्य वैडूर्यस्य स्फटिकस्य
लोहितमुक्तस्याश्मगर्भस्य मुसारगत्वस्य सप्तमस्य रत्नस्य ।

*tadyathā suvarṇasya rūpyasya vaidūryasya sphaṭikasya/ tāsāṃ ca puṣkariṇīnām
samantādratnavṛkṣā jātāścitrā darśanīyā sapṭānām ratnānām/ tadyathā suvarṇasya rūpyasya
vaidūryasya sphaṭikasya lohitaṃuktasyāśmagarbhasya musāragatvasya sapṭamasya ratnasya/*

“That is: of gold, silver, lapis lazuli and crystal. All around those lotus pools grow jeweled trees, splendid, beautiful, of the seven jewels. That is: of gold, silver, lapis lazuli, crystal, red pearl, carnelian, mother of pearl—the seventh jewel.”

金、銀、琉璃、玻璃合成。蓮池四周有七寶樹，雜色嚴麗，亦以金、銀、琉璃、玻璃、
硨磲、赤珠、瑪瑙而嚴飾之。

極樂世界蓮花池的四邊 *sopānāni* 「階道」，是以 *caturṇām ratnānām* 「四寶」合成。這一段以 *tadyathā* 「那是」指出了四寶之名，確切地重覆了前文所敘述的欄楯、多羅樹及鈴網¹，*Ca* 是「和」。

Tāsām 字義是「那些的」屬格、複數、陰性指示形容詞，與 *puṣkariṇīnām* 「蓮花池的」（亦是屬格、複數、陰性）一致。兩

The *sopānāni* **stairways** on all four sides of the lotus pools in the Land of Happiness are *caturṇām ratnānām* **(made) of the four jewels**. This passage of text specifies what they are with *tadyathā* **that is**, exactly repeating the previous passage which described the latticed railings, *tāla* trees, and nets of little bells. ¹ *Ca* as usual means **and**. *Tāsām*, **of those** literally but just translated **those** in this case, is genitive plural feminine of the demonstrative adjective agreeing with *puṣkariṇīnām* **of lotus pools** (also

者皆是所有格的實質主詞。 *Samantād* 「遍」「普遍」²，位置副詞，是與 *ratnavṛkṣā* 「寶樹」分開的詞，本來是 *ratnavṛkṣās*，由於變音而失去末尾之 *s*。 *Ratnavṛkṣā* 是由 *ratna* 「寶」（中性名詞）及陽性名詞 *vṛkṣa* 「樹」所組成的複合詞，主格、複數、陽性。 *Jātās* 在此譯為「長」但字義是「生」，從語根 *√jan* 「生」，「出生」而來，亦是主格、複數、陽性，與 *ratnavṛkṣās* 一致，同時也是與 *citrā* 分開的詞，在這書寫系統下是聯寫在一起。這種句法關係指示了池，屬格，池邊有樹，主格，構成動詞被省略了。因此，直譯是在蓮花池的四周，長了許多寶樹等等，其餘的文是前文的覆述³。

備註：

1. 詳細敘述，請參閱本刊第 398 及 399 期。
2. 本刊第 405 期梵文課更正：正文應為 *samantāccaturdiśaṃ*。 *Samantāc* 與此段的 *samantād* 同，末尾的變音是由於與 *catur* 的字首子音同化。
3. 有關 *citrā* 及 *darsanīyā* 的討論請看本刊第 398 及第 405 期。本刊第 401 及 402 期則論及七寶。

genitive plural feminine), both of which are virtual subjects of a possessive construction. *Samantād all around*,² adverb of place, is a separate word from *ratnavṛkṣā jeweled trees*, originally *ratnavṛkṣās* but with final *-s* lost by sound change. *Ratnavṛkṣā* is nominative plural masculine of the compound word composed of *ratna jewel* (a neuter noun) and the masculine noun *vṛkṣa tree*. *Jātās*, here translated **grow** but literally **born** from the root *√jan- give birth/be born*, is also nominative plural masculine agreeing with *ratnavṛkṣās*, and also a separate word from *citrā* with which it is however written in this writing system. The construction indicates that the pools, in the genitive case, possess the trees which are in the nominative case, the verb **are being understood**. Therefore the literal rendering would be **to those lotus pools are jeweled trees born all around, etc...** The rest of the text is repetition of previous passages.³

Notes:

1. For full description, see VBS #398 and #399.
2. Note correction to Sanskrit Lesson in VBS #405: text should read *samantāccaturdiśaṃ*. *Samantāc* is the same as *samantād* in this passage, with final sound change by assimilation to the initial consonant of *catur*.
3. See VBS#398 and #405 for discussion of *citrā* and *darsanīyā*, and VBS #401 and #402 for the seven jewels.

梵文第六十二課

SANSKRIT LESSON #62

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNIS HENG TYAN



तासु च पुष्करिणीषु सन्ति पद्मानि जातानि नीलानि नीलवर्णानि
नीलनिर्भासानि नीलनिदर्शनानि ।

tāsu ca puṣkariṇīṣu santi padmāni jātāni nīlāni nīlavarṇāni nīlanirbhāsāni nīlanidarśanāni

And in those lotus pools grow blue lotuses, blue of color, blue of aspect, blue of appearance.

池中蓮華，青色青光

現在釋迦牟尼佛開始描述 *padmāni* 「蓮華」(主格、複數、中性)。它們 *santi...jātāni* 「長」——「是、即」(*santi* √as- 「是、即」的第三人稱、複數、現在陳述主動語態。)) 「生」(*jātāni* 從語根 √jan- 「生」而來的完成式被動分詞之主格、複數、中性。) 與 *padmāni* 一致。——在哪兒？ *Tāsu* 「在那些」 *puṣkariṇīṣu* 「蓮華池」，兩者都是處格、複數，正如前文所述；即是在阿彌陀佛的 *Sukhāvatī* 「極樂世界」的蓮華池。

蓮華是 *nīlāni* 「青色」的，主格、複數、中性，從語幹 *nīla* 「青」，與 *padmāni* 一致。它們也是 *nīlavarṇāni* 「青色的」。 *nīla* 「青」是形容詞，而 *varṇa* (語幹式) 是陽性名詞，意思是「顏色」(字義是「覆蓋物」，從語根 √vr- 「覆蓋」。))

(下接第 23 頁)

Śākyamuni Buddha now begins to describe the *padmāni* **lotuses** (nominative plural neuter) that *santi...jātāni* **grow**—literally **are** (*santi*, third person plural present indicative active of √as- **be**) **born** (*jātāni*, nominative plural neuter of the perfect passive participle from root √jan- **be born**, agreeing with *padmāni*—where? *Tāsu in those puṣkariṇīṣu* **lotus pools**, both locative plural as described in previous lessons, i.e. the lotus pools in *Sukhāvatī*, the Land of Happiness of the Buddha Amitābha.

The lotuses are *nīlāni* **blue**, nominative plural neuter from the stem *nīla* **blue** and agreeing with *padmāni*. They are also *nīlavarṇāni* **of blue color**. *Nīla* is the adjective **blue**, and *varṇa* (the stem form) is the masculine noun meaning **color**, (literally **covering**, since it comes from the root √vr- **cover**). Since masculine, (Continued on page 23)

(上接第 19 頁)

既然是陽性，為何 *nīlavarṇāni* 有主格、中性、複數的結尾 *-āni* 呢？這個字是所有格形容複合詞，與中性名詞 *padmāni* 一致：蓮華的顏色是青色的。複合詞 *nīlanirbhāsāni* 「青光的」亦復如是，由 *nīla* 「青」和 *nirbhāsa* 「光明」陽性名詞組合而成。（從語根 $\sqrt{bhās}$ -「輝照」套上前綴 *nir*-而來），在此為形容詞，與 *padmāni* 一致。*nīlanirbhāsāni* 「青的外表」，含 *nīla* 「青」和陽性名詞 *nidarśana* （語幹式，從語根 $\sqrt{dṛś}$ -「見」套上前綴 *ni*-而來），但仍是與 *padmāni* 一致的所有格複合形容詞。可以描述為紺青或墨綠色。要記得外形和顏色只是外塵，修道人必需看破，而不執著。蓮華的顏色是象徵性的——在隨後的課程裡我們會學到。

why does *nīlavarṇāni* have the nominative neuter plural ending *-āni*? The word is a possessive adjective compound agreeing with the *padmāni* which are neuter: the lotuses are in possession of a color which is blue. The same is true of the compound *nīlanirbhāsāni* of **blue aspect**, which is made up of *nīla* **blue** and *nirbhāsa*, a masculine noun meaning **aspect/appearance**, (from root $\sqrt{bhās}$ -**appear** plus prefix *nir*-) yet here an adjective agreeing with *padmāni*.

Nīlanidarśanāni of **blue appearance** contains *nīla* **blue** and a masculine noun *nidarśana* (the stem form, from root $\sqrt{dṛś}$ -**see** plus prefix *ni*-), yet is still a possessive adjective compound agreeing with *padmāni*.

The color of the lotuses is *nīla*. *Nīla* can be described as dark blue or as dark green. Remember that forms and colors are just sense objects, which cultivators of the Way must see through and to which they should not be attached. The colors of the lotuses are symbolic—of what we will learn in subsequent lessons.

梵文第六十三課

SANSKRIT LESSON #63

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

पीतानि पीतवर्णानि पीतनिर्भासानि पीतनिदर्शनानि । लोहितानि लोहितवर्णानि लोहितनिर्भासानि लोहितनिदर्शनानि । अवदातान्यवदातवर्णान्यवदातनिर्भासान्यवदातनिदर्शनानि ।

pītāni pītavarṇāni pītanirbhāsāni pītanidarśanāni/ lohītāni lohītaṇṇāni lohitanirbhāsāni lohitanidarśanāni/avadātāni avadātavarṇāni avadātanirbhāsāni avadātanidarśanāni/

Yellow, of yellow color, of yellow aspect, of yellow appearance; red, of red color, of red aspect, of red appearance; white, of white color, of white aspect, of white appearance.

黃色黃光，赤色赤光，白色白光。

釋迦牟尼佛繼續描述極樂世界蓮華池中的蓮花 *padmāni*。它們不但正如上期所述，*nīlāni*「青的」等等，亦是 *pītāni*「黃的」。形容詞黃的語幹是 *pīta*。*pītāni* 是主格、複數、中性，與 *padmāni* 一致。但以下之詞，語幹 *pīta* 是和 *varṇa*, *nirbhāsa* 與 *nidarśana* 直接組合在一起，只有複合組取與 *padmāni* 一致的中性、主格、複數結尾。這完全與 *nīla*「青的」相同。*Lohita*「赤的」和 *avadāta*「白的」也是以同樣方式處理。但要注意的是，與其是 *avadātāni*, *avadātavarṇāni*, *avadātanirbhāsāni* 和 *avadātanidarśanāni*，和其他形式以 *-i* 結尾，這些形式是以 *-y* 結尾。（下接第 23 頁）

Śākyamuni Buddha continues to describe the *padmāni* lotuses in the pools of the Land of Happiness, the Land of Ultimate Bliss. They, as well as being *nīlāni* blue and so forth, as we discussed in the previous lesson (VBS #406), are also *pītāni* yellow, the stem form of the adjective yellow being *pīta*. *pītāni* is nominative plural neuter, agreeing with *padmāni*, but in the following words *pīta*, the stem form, is joined directly to *varṇa*, *nirbhāsa*, and *nidarśana*, and only the compound as a whole takes the neuter nominative plural endings to agree with *padmāni*. This is exactly as was done with *nīla* blue before. *lohita* red and *avadāta* white are handled in precisely the same way. Note, however, that instead of *avadātāni*, *avadātavarṇāni*, *avadātanirbhāsāni* and *avadātanidarśanāni*, these forms end in *-y* instead of *-i* as did the others. (Continued on page 23)

這是爲了避免當下一個字是以 *-a* 開始時，兩個連貫的母音會合併在一起。既然沒有母音介在其中，梵文的書寫方式並不把字分開來寫，而是把母音 *-a* 與每個子音聯寫，就像寫半子音 *ya-* 一般，雖然 *y* 是屬於一個字，而 *a* 是屬於下一個字。隨後的課程會討論到顏色的表法。

That is because the *-i* has changed to *-y* to avoid the collision of two consecutive vowels when coming before the next word which begins with *a*. Since no vowel intervenes, the Sanskrit Devanagari writing system does not separate the words in writing, but allows the vowel *-a* normally associated with every consonant to be written as one writes the semiconsonant *ya-*, even though the *y* belongs to one word and the *a* to the next. The color symbolism will be discussed in subsequent lessons.

梵文第六十四課

SANSKRIT LESSON #64

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

चित्राणि चित्रवर्णानि चित्रनिर्भासानि चित्रनिदर्शनानि

citrāṇi citravarṇāni citranirbhāsāni citranidarśanāni

variegated, of variegated color, of variegated aspect, of variegated appearance...

雜色雜光 [編者按：梵文中有此段文字，現在通用經文中則無]

繼續描述極樂世界蓮華池中的 *padmāni* 蓮華，釋迦牟尼佛它們是雜色的。*Citra*，其語幹在前邊的意義為璀璨、美麗。在此是指各種顏色。迄今為止一共有四種顏色：*nila* 青、*pīta* 黃、*lohita* 赤及 *avadāta* 白。*Citra* 雜色，概括這四色，*citrāṇi* 和其他形容詞一樣，是主格、複數、中性，與 *padmāni* 一致。*Citra* 和 *varṇa* 色，*nirbhāsa* 光，及 *nidarśana* 影組合在一起，正如同其他顏色一般。每個形容詞都和 *padmāni* 蓮華一致，是主格、複數、中性。極樂世界的蓮華發出四種光彩，象徵四念處(註一)：(一)觀身不淨。(二)觀受是苦。(三)觀心無常。(四)觀法無我。也象徵四正勤(註二)：(一)已生惡令斷。(二)未生惡令不生。(三)未生善令生。(四)已生善令增長。及象徵四如意足(註三)：(一)信。(二)進。(三)念。(四)慧。

1. 佛說阿彌陀經淺釋中有詳盡解釋，第二〇〇頁。 2. 如上。 3. 如上。

Still continuing to describe the *padmāni* lotuses in the pools of the Land of Happiness, Shakyamuni now says that they are *citrāṇi* variegated. *Citra*, the stem form occurred previously in the meanings splendid and beautiful. Here it means of various different colors. So far the colors have been four: *nila* blue, *pīta* yellow, *lohita* red and *avadāta* white. *Citra* variegated summarizes the four. *Citrāṇi*, as the other adjectives, is nominative plural neuter, agreeing with *padmāni*. *Citra* is compounded with *varṇa* color, *nirbhāsa* aspect, and *nidarśana* appearance in the same way the other colors were. Each adjective is then made to agree with *padmāni* lotuses, and so nominative plural neuter.

The lotuses of the Land of Happiness shine with four colors of light which symbolize the Four Applications of Mindfulness¹:

1. Contemplate the body as impure.
2. Contemplate feelings as suffering.
3. Contemplate thoughts as impermanent.
4. Contemplate dharmas as without self.

as well as the four Right Efforts²:

1. Putting an end to evil which already exists.
2. Preventing evil not yet arisen from arising.
3. Bringing goodness which does not yet exist into existence.
4. Developing the good which already exists.

and the Four Bases of Supernatural Power³:

- (1) Zeal, (2) Vigor, (3) Mindfulness, (4) Intelligence.

Notes:

1. For full discussion, cf. *A General Explanation of the Buddha Speaks of Amitābha Sūtra* by Tripiṭaka Master Hua, Buddhist Text Translation Society, San Francisco, 1974, pp. 56-59.
2. *Ibid.* p. 128.
3. *Ibid.* p. 129

梵文第六十五課

SANSKRIT LESSON #65

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

शकटचक्रप्रमाणपरिणाहानि । एवंपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः
समलंकृतं तद्बुद्धक्षेत्रं ॥४॥

*śakaṭacakra-pramāṇa-pariṇāhāni/ evaṃrūpaiḥ śāriputra buddhakṣetraguṇavyūhaiḥ
samalaṅkṛtaṁ tadbuddhakṣetraṁ//4//*

“in circumference as large as carriage wheels. With such arrays of qualities of a Buddhaland, Śāriputra, is this Buddhaland adorned.”

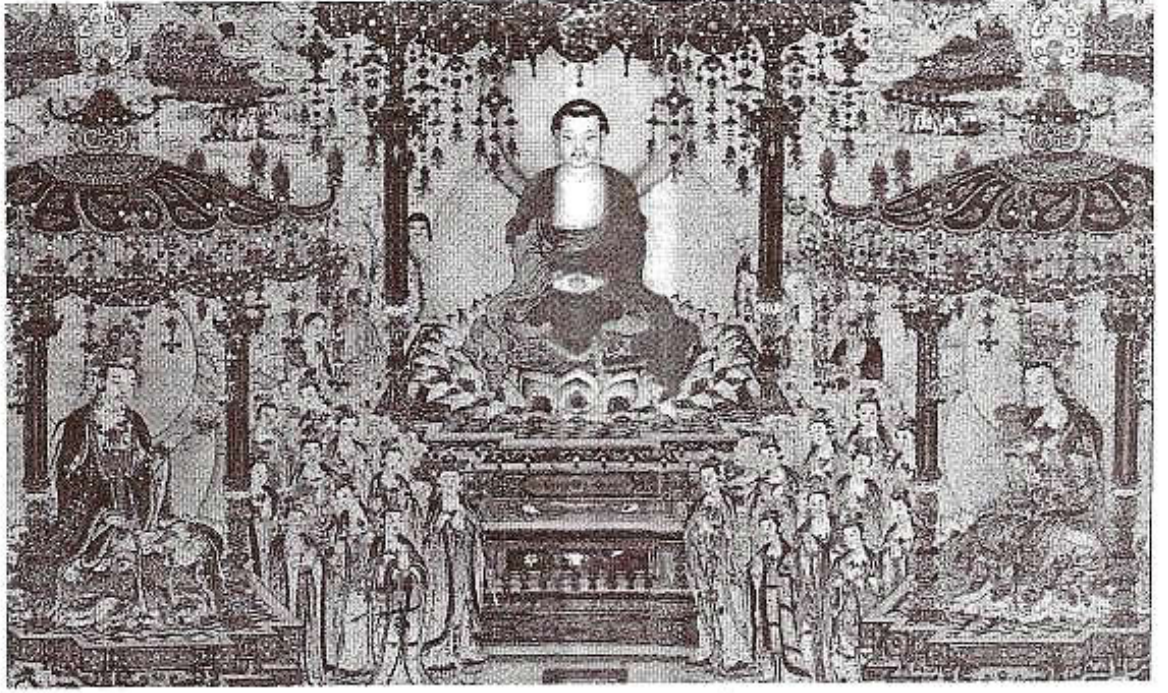
大如車輪。舍利弗，極樂國土，成就如是功德莊嚴。

在結束描述¹ 極樂世界的蓮華池 (*puṣkarīṇyaḥ*)，釋迦牟尼佛說其中之蓮華 (*padmāni*) 大如車輪 (*śakaṭa-cakra-pramāṇa-pariṇāhāni*)。這個形容詞是個複合詞，主格、複數、中性，與蓮華 (*padmāni*) 一致。從這個複合詞的尾端開始，第一部份是陽性詞 (*pariṇāha*)，意義是界限 / 周長 / 寬。它是由字根保持 (*√ nah-*) 加上接頭遍 (*pari-*) 而成，其意義是結 / 連 / 束。整體是個所有格形容複合詞，即蓮華 (*padmāni*) 之周長。英文則簡易為其周長。複合詞的第二個部份是個中性詞，意為量 / 尺度 / 容積 (*pramāṇa*)。蓮華之周長是量 (*pramāṇa*)，由第三部份，另一中性詞，輪 (*cakra*) 所載明。輪可為許多型 / 號。最後一部份車 (*śakaṭa*)，亦為一中性詞，標示蓮華輪型之量類比何等：車輪。每個蓮華池大如一百

Closing the description¹ of the *puṣkarīṇyaḥ* lotus pools of the Land of Happiness, Śākyamuni Buddha says that the *padmāni* lotuses in them are *śakaṭa-cakra-pramāṇa-pariṇāhāni* in circumference as large as carriage wheels. This adjective is a single compound word, in the nominative plural neuter, agreeing with *padmāni* lotuses. Approaching the four-part compound from the end, its first member is *pariṇāha*, a masculine noun meaning **compass/circumference/breadth**. It comes from the root *√ nah-* hold which, when prefixed by *pari-* around, means **bind round/embrace/surround**. The whole, then, is a possessive adjective compound, the *padmāni* lotuses having this circumference. In English we may simply say, **in circumference**. The next member of the compound is a neuter noun, *pramāṇa* **measure/scale/size**. The lotuses have a circumference which is the *pramāṇa* size specified by the third member *cakra*, another neuter noun meaning **wheel**. Wheels come in many sizes, and the final member *śakaṭa* **carriage/cart/wagon**, also a neuter noun, indicates to what kind of wheel the lotuses compare in size: a carriage wheel. Each lotus pool itself is as large as a hundred great seas,² and the carriage wheels in question are those of the chariot of the Wheel Turning Sage King, which are one great *yojana* (eighty miles) in diameter!

個大海²。這些車輪是轉輪聖王馬寶的車輪，直徑有一大由旬（八十里）。

在結束第四段³時，釋迦牟尼佛再次喚其弟子舍利弗而重覆上述疊句。以如是 *evamrūpaiḥ*) 佛土功德 (*Buddha-kṣetra-guṇa-vyūhaiḥ*) 莊嚴 *samalaṃkṛtaṃ*) 此佛土 (*tad-buddha-kṣetraṃ*) 。



Śākyamuni Buddha again addresses his disciple Śāriputra by name as he repeats the previous refrain at the close of this, the fourth section:³ *evamrūpaiḥ* with such *buddha-kṣetra-guṇa-vyūhaiḥ* **Buddhaland-quality-arrays** *samalaṃkṛtaṃ* (is) **adorned** *tad-buddha-kṣetraṃ* **this Buddhaland**.

Notes:

1. It began in Sanskrit Lesson 56 in VBS #401 (October, 2003), pages 16 and 19.
2. Cf. *A General Explanation of the Buddha Speaks of Amitābha Sūtra*, Tripiṭaka Master Hua, Buddhist Text Translation Society, Sino-American Buddhist Association, San Francisco, 1974, pp. 118-119.
3. For full discussion, cf. Sanskrit Lesson 55 in VBS #400 (September, 2003), pages 20-21.

¹ 從金剛菩提海 # 401 期開始。

² 請參閱《佛說阿彌陀經》淺釋第 197 頁。

³ 金剛菩提海 #400 期中有詳盡討論。

梵文第六十六課

SANSKRIT LESSON #66

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

पुनरपरं शारिपुत्र तत्र बुद्धक्षेत्रे नित्यप्रवादितानि दिव्यानि तूर्याणि सुवर्णवर्णा
च महापृथिवी रमणीया ।

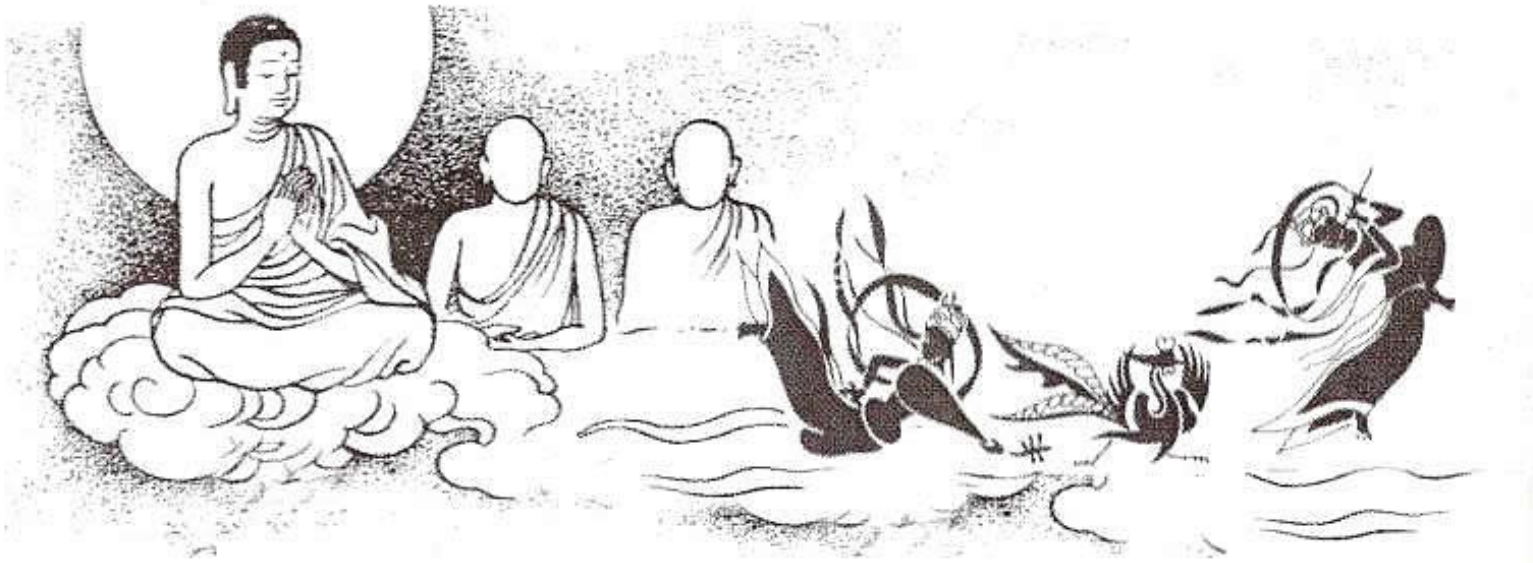
*Punaraparaṃ śāriputra tatra buddhakṣetre nityapravāditāni divyāni tūryāṇi
suvarṇavarṇā ca mahāpṛthivī ramaṇīyā /*

Moreover, Śāriputra, in that Buddhaland divine musical instruments constantly sound forth,
and the great earth is gold in color, delightful.

又舍利弗，彼佛國土，常作天樂，黃金為地。

現在釋迦牟尼佛開始對其弟子舍利弗
描述極樂世界 (Sukhāvatī) 的另一景象
。佛說：「又 punaraparaṃ 彼 tatra 佛國
土 buddhakṣetre 常作 nityapravāditāni 天
divyāni 樂 tūryāṇi 」。在 nityapravāditāni,
nitya 形容詞，意義是「常、恆久、持
續」。為複合詞的第一部份，當副詞，譯

Śākyamuni Buddha now begins to describe a different aspect
of the Land of Happiness (Sukhāvatī) to his disciple Śāriputra,
and so says, punaraparaṃ furthermore tatra in that buddhakṣetre
Buddhaland nityapravāditāni constantly sound forth divyāni di-
vine tūryāṇi musical instruments. In nityapravāditāni, nitya, the
adjective meaning constant/eternal/continual is used adverbially
as the first member of the compound and so translates



爲「常」。Nitya 和 pravāḍita 「奏樂、鳴擊」。從語根 \sqrt{vad} - 「言說、吹奏」加上字頭「前、進、去」組合爲完成式被動分詞。Pravāḍitāni 直譯爲鳴擊，主格、複數、中性，與 tūryāṇi 「樂器」一致（語幹式是 tūrya，中性詞）。這些 tūryāṇi 更進一步地被賦予天之特性（語幹式是 divya，形容詞）。

Ca 「而、且」，除了天樂之外，mahā 「大」（複合形容詞）prthivī 「地」（陰性詞，在此屬主格、單數，語幹式與此相同。）是 suvarṇavarṇā 「黃金色」。Ramaṇīyā 「愛樂」。

suvarṇavarṇā 是所有格複合形容詞修飾，mahāprthivī 亦是主格、單數、陰性。Varṇa 陽性詞意謂「色」。形容詞 suvarṇa 直譯爲「妙」(su)「色」(varṇa)，亦爲「黃金色」正如中性詞 suvarṇa 意謂「黃金」。大地是「黃金」suvarṇa 「色」(varṇa) (suvarṇavarṇā)，注意 ramaṇīyā 「愛樂」，從語根 \sqrt{ram} - 「愛、愛樂」而來之動名詞，直譯是愛樂。結尾亦是長 -ā，這是陰性結尾，和爲語幹是短 -a 的名數。雖然陰性詞 prthivī 是以長 ā 結尾。這是真正值得令人鼓舞的，娑婆世界的塵土，在阿彌陀佛的國土竟儼如黃金。

constantly. Nitya is combined with pravāḍita **sounded forth**, perfect passive participle from the root \sqrt{vad} - **speak/sound** plus prefix *pra-* **forth**. Pravāḍitāni, which literally translated would read **(are) sounded forth**, is nominative plural neuter agreeing with tūryāṇi **musical instruments** (stem form tūrya, a neuter noun). The tūryāṇi are further characterized as divyāni **divine** (stem form divya, an adjective).

Ca **and**, i.e., besides there being heavenly music, the mahā **great** (adjective in compound) prthivī **earth** (a feminine noun, here nominative singular; the stem form is identical) is suvarṇavarṇā **gold in color**, ramaṇīyā **delightful**. Suvarṇavarṇā is a possessive adjective compound modifying mahāprthivī and so nominative singular feminine. The masculine noun varṇa means **color**, and the adjective suvarṇa, literally **of good** (su) **color** (varṇa) also means **golden**, just as the neuter noun suvarṇa meant **gold**. The earth is said to have or possess **color** (varṇa) which is **golden** (suvarṇa), and so is **gold in color** (suvarṇavarṇā). Note that ramaṇīyā **delightful**, gerundive from root \sqrt{ram} - **enjoy/take pleasure/delight in**—literally **to be enjoyed/delighted in**—also ends in long -ā, the feminine ending in this case and number for adjectives whose stems are in short -a, even though the feminine noun prthivī ends in long -ī. The meaning is that it is truly a pleasure and delightful to behold what in the Sahā world is ordinary dirt—for in Amitābha Buddha's Buddhaland it looks just like gold!



梵文第六十七課

SANSKRIT LESSON #67

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्र च बुद्धक्षेत्रे त्रिष्कृत्वो रात्रौ त्रिष्कृत्वो दिवसस्य
पुष्पवर्षं प्रवर्षति दिव्यानां मन्दारवपुष्पाणां ।

*Tatra ca buddhakṣetre triṣkṛtvo rātrau triṣkṛtvo divasasya puṣpavarṣaṃ pravarṣati
divyānāṃ māndāravapuṣpāṇāṃ/*

And in that Buddhaland, three times a night and three times a day, there rains a flower-rain of heavenly *māndāra* flowers.

晝夜六時，雨天曼陀羅華。

在這阿彌陀經的第五科中，釋迦牟尼佛描述了極樂世界(Sukhāvatī)之常作天樂，黃金為地。在這一課，佛敘述天恆雨華，說道，且 *ca* 於彼 *tatra* 佛國土 *buddhakṣetre*，即在極樂世界 *Sukhāvatī*，三次 *triṣkṛtvo* (副詞 *triṣkṛtvas* 的末尾 *-as* 變音為 *-o*) *tri-* 即是「三」。一夜 *rātrau* 是陰性詞，*rātri* 「夜」之處格、單數，意思為「一夜」，含「於每夜」之義。*divasasya* 是 *divasa* 「晝」之屬格、單數，意思為「一日」，含「於每日」之義。

因此，晝夜六時 *pravarṣati* 降雨 (語根 $\sqrt{vrṣ}$ -「雨」之第三者、單數、主動陳述詞)。*puṣpa-varṣaṃ* 「華雨」為動詞之直接受語。這個對格、單數複合詞是由中性詞 *puṣpa* 「華」及 *varṣa* 「雨」組合而成。(亦從語根 $\sqrt{vrṣ}$ -「雨」而來)。The *puṣpa-varṣa* 「華雨」是 *divyānāṃ* 「屬天

In this, the fifth section of the *Amitābha Sūtra*, Śākyamuni Buddha has described the continual heavenly music in the Land of Ultimate Bliss (*Sukhāvatī*), and how the ground is gold. In this lesson, the Buddha describes the constant rain of heavenly flowers, saying, *ca* and *tatra* in that *buddhakṣetre* **Buddhaland**, i.e. *Sukhāvatī*, *triṣkṛtvo* (the adverb *triṣkṛtvas* with sound change of final *-as* to *-o*) **three times** (*tri-* being the word for **three**) *rātrau* **a night**. *Rātrau* is locative singular of the feminine noun *rātri* **night**, and so means **a night** in the sense of **during each night**, and *divasasya* is genitive singular of *divasa* **day**, meaning (of) **a day** in the sense of **during each day**.

Therefore, in the six periods of the day and night *pravarṣati* **there/it rains** (third person singular indicative active verb from root $\sqrt{vrṣ}$ - **rain**) *puṣpa-varṣaṃ* **flower-rain**, the direct object of that verb. That accusative singular compound is composed of the neuter nouns *puṣpa* **flower** and *varṣa* **rain** (also from root $\sqrt{vrṣ}$ - **rain**). The *puṣpa-varṣa* **flower-rain** is one *divyānāṃ* of **heavenly** (genitive plural neuter of the adjective *divya* **heavenly**)

的」(華之屬格、複數、中性。形容詞 divya 「天」) mādārava-puṣpānām 「曼陀羅華」, puṣpa 「華」及 mādārava 「曼陀羅樹」, 天界的鮮紅色華之屬格、複數、中性複合詞。在這世界上, 誠心及精進修學佛法的人, 當他們持念阿彌陀佛之聖號時, 往往會見到這種天雨降華之景象。

mādārava-puṣpānām mādārava flowers, a genitive plural neuter compound of *puṣpa flower* and *mādārava*, the name of a bright red flower found in the heavens. People who cultivate the Buddhadharma vigorously and sincerely often see such a rain of flowers right here on earth, for example while reciting the name of Amitābha Buddha.

梵文第六十八課

SANSKRIT LESSON #68

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्र ये सत्त्वा उपपन्नास्

Tatra ye sattvā upapannās...

衆生生者

The beings who are born there...

釋迦牟尼佛現在開始描述 ye 「那些」 upapannās 「生在」 tatra 「那兒」 Sukhāvatī 「極樂世界」的 sattvās 「衆生」的情形。字根 √as- 「存在」的現在式主動分詞 sat 「衆生」，把字根的 a 和 s 對調，再加上後綴 -tva 而成爲名詞 sattva- 「衆生」。
Sattvās 「衆生」（在濁音 u- 之前，所以其本身尾音 -s 被去除）是主格、複數、陽性，是尚未提及的主動詞的主格，ye 「其」是關係代名詞，主格、複數、陽性，sattvās 爲其前述詞。注意代名詞與名詞構成複數的差別，以及梵文與英文的語詞順序也不同。Upapannās 「生於」是 upapanna- 「生」的完成式分詞，是主格、複數、陽性（女衆往生到極樂世界裡生爲男衆）與 sattvās 和 ye 一致，構成複數方式和 sattvās 相同。它是由字根 √pad- 「步、行」加上前綴 upa- 「向、接近」，只有在佛典中其意義是「生」或「往生」的意思。往生到極樂世界是非常殊勝的，正如接下來的經文所敘。

Śākyamuni Buddha now begins to describe the activities of **sattvās the beings ye who upapannās are born tatra there**, in Sukhāvatī, the Land of Happiness. Root √as- **be**, whose present active participle **sat being** reverses the *a* and *s* of the root, adds suffix *-tva* to form the noun **sattva- being**. **Sattvās beings** (which loses its final -s before the voiced sound *u-*) is nominative plural masculine, and subject of the main verb which has not yet been stated. *Ye* is the relative pronoun **who**, nominative plural masculine as was its antecedent **sattvās**. Notice how pronouns form their plural differently from nouns, and how Sanskrit word-order differs from English. **Upapannās are born** is the perfect participle **upapanna- born** in the nominative plural masculine (females are reborn as males in the Land of Happiness) agreeing with **sattvās** and *ye*, forming its plural as does **sattvās**. It comes from root √pad- **go** plus prefix *upa-* **towards** and means **be (re-)born** only in Buddhist texts. Rebirth in Sukhāvatī is also very special, as will soon be described in the Sūtra text.

☞To be continued



梵文第六十九課

SANSKRIT LESSON #69

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

त एकेन पुरोभक्तेन कोटिशतसहस्रं बुद्धानां
वन्दन्त्यन्याल्लोकधातून्गत्वा ।

*Ta ekena purobhaktena koṭīśatasahasraṃ buddhānāṃ
vandantyananyāṃllokadhātūṅgatvā*

於朝食頃，禮拜他方十萬億佛

.... they, in the time of a single breakfast, worship a hundred thousand koṭis of Buddhas, having gone to other world-systems.

上一期提到在極樂世界的眾生，這一期就說 *te*¹ 「他們」 *ekena purobhaktena* 「在一頓」 (*eka* 「一」) 早餐 *purobhakta*² 的時間，「禮拜」 *vandanti*³ *koṭīśatasahasraṃ*^{4,5} 「一百」 *śata* 「一千」 *sahasra* 「千萬、俱胝」 *koṭi* (*koṭi*) *buddhānāṃ*⁶ 「佛」 *gatvā*⁷ 「去、行」 *anyān*⁸ 「他、他方」 *lokadhātūn*⁹ 「世界」。注意梵文和英文不同點是梵文把動詞放在一句的最後，極樂世界的眾生用他們的神通，在短短的一餐飯時間（也許半小時）就能夠到其他世界去禮拜這麼多佛。

1. 尾音 *-e* 在 *ekena* 的首字 *e-* 之前改成 *-a*，*te* 是代名詞的語尾變化中的主格、複數、陽性代名詞。
2. 二個字都是助格、單數、中性。
3. 是字根 *√vand-* 「禮拜、讚歎」的第三人稱，複數，現在式主動語態陳述語氣。
4. *koṭi* 是陰性名詞，代表 100 個 *lakṣa* lakh，一個 lakh 是等於十萬億，所以一個 *koṭi* 是一千萬。

The previous lesson discussed the living beings who are born in the Land of Happiness. This lesson says *te* **they**¹ *ekena purobhaktena* **in (the time of) a single (eka one) breakfast (purobhakta²) vandanti worship**³ *koṭīśatasahasraṃ* **a hundred (śata) thousand (sahasra) koṭi's (koṭi)**^{4,5} *buddhānāṃ* **of Buddhas**⁶, *gatvā* **having gone to**⁷ *anyān other*⁸ *lokadhātūn* **world-systems**⁹. Note how Sanskrit differs from English in tending to put verbs at the end of their phrases. Using their spiritual penetrations, the residents of the Land of Happiness, in the short period of time it takes to eat a meal—perhaps half an hour—are able to go to other world systems and worship that many Buddhas.

1. The final *-e* of *te* becomes *-a* before the following *e-* of *ekena*. *Te* is nominative plural masculine of the pronominal declension.
2. Both words are instrumental singular neuter.
3. 3rd person plural, present active indicative from root *√vand-* **greet/ worship/praise**.
4. *koṭi* is a feminine noun representing 100 *lakṣa* lakh. One lakh is 100,000, so one *koṭi* is 10,000,000.

5. 這個複合字是受格、單數、陰性，爲 *vandanti* 的直接受詞。
6. 是屬格、複數、陽性。
7. 字根 *√gam-*「去」的動名詞加受格。
8. 尾音變化 a) *vandanti* 尾音在 *anyān* 之前改成 *y*。b) 而 *anyān* 尾音 *-n* 在 *l* 之前改成 *ṃl* 兩者都是變化有規則的。*anyān* 是受格多數，陽性配合 *lokadhātūn*。
9. 受格（是動詞的直接受詞）多數，陽性。

5. The compound is accusative singular neuter, direct object of *vandanti*.
6. Genitive plural masculine.
7. Gerund from root *√gam-* go (to) + accusative.
8. Note the sound changes: a) The final *-i* of *vandanti* became *-y* before the *a-* of *anyān*, b) The final *-n* of *anyān* became *-ṃl* before the following *l*. Both are regular. *Anyān* is accusative plural masculine modifying *lokadhātūn*.
9. Accusative (direct object of motion) plural masculine.



梵文第七十課

SANSKRIT LESSON #70

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

एकैकं च तथागतं कोटिशतसहस्राभिः
पुष्पवृष्टिभिरभ्यवकीर्य

ekaikaṃ ca tathāgataṃ koṭīśatasahasrābhiḥ puṣpavṛṣṭibhirabhyavakīrya...

And having bestrewn every single Thus Come One with hundreds of thousand of *koṭis* of flower-rain...

一一佛上，復散十萬億香華。

極樂世界的眾生在一頓飯的工夫到別的世界禮拜諸佛。*ca*「並、而、且、又、然。」*abhyavakīrya*¹「散、散布」於 *ekaikaṃ*²「每一位」*tathāgataṃ*³「如來」那就是前面所提到的諸佛。*koṭīśatasahasrābhiḥ*⁴於 *śata* (百) *sahasra* (千) *koṭi* (千萬、俱胝) 的 *puṣpavṛṣṭibhir*⁵「花雨」。

下一課將繼續描述他們所做的事。

The living beings of the Land of Happiness go to other world-systems and worship a vast number of Buddhas in the time it takes to eat a single meal, *ca and*, *abhyavakīrya*¹ **having bestrewn** *ekaikaṃ*² **every single** *tathāgataṃ*³ **Thus Come One**, that is, all the many Buddhas mentioned before, *koṭīśatasahasrābhiḥ*⁴ **with hundreds (*śata*) of thousands (*sahasra*) of *koṭis* (*koṭi*) of** *puṣpavṛṣṭibhir*⁵ **flower-rain**, they go on to do as will be described in next lesson.

註：

1. 由字根 \sqrt{kr} 「散、散布」而成的動名詞，字首 *abhi-* 和 *ava-*。
2. 主格、單數、直接受格，形容詞修飾 *tathāgataṃ*。
3. 直接受格、單數、陽性，是 *abhyavakīrya* 的直接受詞。
4. 助格、複數、中性，修飾 *puṣpavṛṣṭibhir*。
5. 助格、複數、陰性，藉著動詞呈現出來的動作來描述所使用的方法。

Notes:

- ¹ Gerund from root \sqrt{kr} scatter/strew, + prefixes *abhi-* and *ava-*.
- ² Nominative singular accusative adjective modifying *tathāgataṃ*.
- ³ Accusative singular masculine, direct object of *abhyavakīrya*.
- ⁴ Instrumental plural neuter, modifying *puṣpavṛṣṭibhir*.
- ⁵ Instrumental plural feminine, describing the means by which the action of the verb is performed.

梵文第七十一課

SANSKRIT LESSON #71

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

पुनरपि तामेव लोकधातुमागच्छन्ति दिवाविहाराय ।

punar-api tām-eva lokadhātum-āgacchanti divāvihārāya/

... they return again to that very world to pass the day.

還到本國，飯食經行。



這部經裡所說的 *ekaikaṃ ca tathāgatam koṭīśata-sahasrābhiḥ puṣpavṛṣṭibhiḥ abhyavakīrya* 是在描述極樂世界 (*Sukhāvātī*) 眾生散十萬億花雨於每一佛上的動作。 *āgacchanti* 「他們返去」之後， *punar api* 「再度」， *tām* 「回到那個」 *eva* 「原來的」 *lokadhātum* 「世界」， *divāvihārāya* 「度過 (*vihāra*) 晝時 (*divā*)」， (晝時經行、休息) 他們又回到極樂國土去享用晝時尚存的種種休息、遊行、行樂、娛樂，而非負面意義的消磨餘日。

註：

1. *-āgacchanti* 是第三人稱，多數的指示動詞，來自字首 *ā-* 和字根 *√gam-* 「來、到」，加上 *punar api* 「再度」，用於此處，有「回來」的意思。
2. *-tām* 是指示形容詞「這個、那個」，陰性、單數、直接受格，其與陰性、單數的直接受格名詞 *lokadhātum* 一致，動作的直接受格則要加上 *āgacchanti*。
3. *-eva* 是一個無語尾變化的加強語。
4. *divāvihārāya* 是與格、單數、有陽性意味的複合名詞，來自 *divā*，無語尾變化，意指「晝時」。而 *vihāra* 此一陽性名詞，意為「時間的推移」或「享用」。字典定文此字為「一天的殘餘部分」。

Describing the activities of the beings in the Land of Happiness (*Sukhāvātī*), the Sutra has just said, *ekaikaṃ ca tathāgatam koṭīśatasahasrābhiḥ puṣpavṛṣṭibhiḥ abhyavakīrya*, and having bestrewn every single Thus Come One with hundreds of thousands of koṭis of flower-rain. After that *āgacchanti* they return¹ *punar api* again *tām* (to) that² *eva* very³ *lokadhātum* world² *divāvihārāya* to pass (*vihāra*) the day (*divā*)⁴ They come back to the Land of Happiness to enjoy every bliss for the rest of the day, not passive rest.

Notes:

1. *āgacchanti* is third person plural, indicative active verb from prefix *ā-* and root *√gam-* come, which takes on the sense return when used here with *punar api* again.
2. *tām* is the demonstrative adjective this/that, feminine singular accusative agreeing with the feminine singular accusative noun *lokadhātum*, accusative of motion with *āgacchanti*.
3. *eva* is an indeclinable intensive.
4. *divāvihārāya* is dative singular of purpose of the masculine compound noun from *divā*, the indeclinable which means by day, and *vihāra*, the masculine noun meaning passage of time or enjoyment. Dictionaries define the compound as meaning a day's rest.



梵文第七十二課

SANSKRIT LESSON #72

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

एवंपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः समलंकृतं तद्बुद्धक्षेत्रं ॥५॥

evamrūpaiḥ śāriputra buddhakṣetraguṇavyūhaiḥ samalaṅkṛtaṁ tadbuddhakṣetraṁ

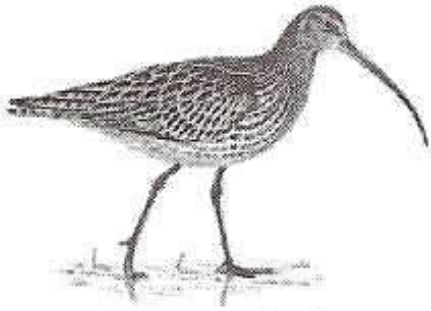
With such arrays of qualities of a Buddhaland, Śāriputra, is this Buddhaland adorned.

舍利弗，極樂國土成就如是功德莊嚴。

這一課的經文是重複句，本經描述阿彌陀佛極樂世界的主要章節在此結束。至於經文及其文法則在 # 400 期 (20-21 頁) 中已經詳盡的討論過，此次是第三次出現了。在第五段，也已討論過在極樂國土，「天樂常作，黃金為地，晝夜六時，雨天曼陀羅華」的情形。其國眾生也被視為國土的莊嚴。他們於一食頃即遍往他方世界，以無量華雨，禮敬百千俱胝佛，然後返回極樂世界消度餘日。（「其土眾生，常以清旦，各以衣祴，盛眾妙華，供養他方十萬億佛，及以食時還到本國，飯食經行。」）所以，釋迦牟尼佛告訴他的弟子舍利弗，「極樂國土，成就如是功德莊嚴。」

This lesson's text is the refrain that closes the major sections of description of the Land of Happiness of the Buddha Amitābha. The script and grammar were thoroughly discussed in issue #400, pages 20-21, and this is the third occurrence. Section five has discussed how divine musical instruments constantly sound forth, how the earth is golden in color, and how three times a day and three times a night a heavenly rain of *māṇḍārava* flowers falls. The living beings of that land are also considered adornments. They, in the time it takes to eat a meal, go to other world-systems, worship a hundred thousand *koṭis* of Buddhas with great masses of flower-rain, and return to Sukhāvatī to spend the rest of the day. Therefore, Śākyamuni Buddha tells his disciple Śāriputra, "with such arrays of qualities of a Buddhaland is this Buddhaland adorned."





(麻鵲 a curlew)

梵文第七十三課

SANSKRIT LESSON #73

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

पुनरपरं शारिपुत्र तत्र बुद्धक्षेत्रे सन्ति हंसाः क्रौञ्चा मयूराश्च ।

punaraparam śāriputra tatra buddhakṣetre santi haṁsāḥ krauñcā mayūrāśca
Moreover, Śāriputra, in that Buddhaland there are geese, curlews and peacocks.

復次舍利弗，彼國常有種種奇妙雜色之鳥，白鶴，孔雀，鸚鵡，
舍利，迦陵頻伽，共命之鳥。

釋迦牟尼佛對他的弟子舍利弗說 *punaraparam* 「復次」，更進一步的引出阿彌陀佛的極樂世界的景象：*tatra* 「於彼」 *buddhakṣetre* 「佛土」（表示位置的片語），*santi* 「有」 *haṁsāḥ* 「鵞」（主格、多數、陽性），*krauñcā* 「麻鵲」¹（主格、多數、陽性），*ca* 「和」 *mayūrās* 「孔雀」（主格、多數、陽性），把 *ca* 加在 *mayūrās* 的字尾就成附屬字「和」，由於 *krauñcā*（單數的 *krauñca*）的最後音節很短，像是 *krauñcāḥ/ krauñcās*，所以後面若有其他發音的字，則 *-s* 不發音。

Santi 「有／他們是」是現在式，主動語態，直敘式，第三人稱多數，為句中主要動詞，其所源自的字根 *√as* 「是」在現在直敘式中的動詞變化如下：

	單數	雙數	多數
第一人稱	<i>asmi</i>	<i>svas</i>	<i>smas</i>
第二人稱	<i>asi</i>	<i>sthas</i>	<i>stha</i>
第三人稱	<i>asti</i>	<i>stas</i>	<i>santi</i>

¹ 任何大型褐色候鳥類，有長腿和細長下彎的喙。相關的鳥類為磯鵲、沙離鳥。（韋氏大字典2003年版）

The Buddha Śākyamuni says *punaraparam moreover* to his disciple Śāriputra, introducing a further feature of the Land of Happiness of the Buddha Amitābha: *tatra in that buddhakṣetre Buddhaland* (locative phrase), *santi there are haṁsāḥ geese* (nominative plural masculine), *krauñcā curlews*¹ (nominative plural masculine), *ca and mayūrās peacocks* (nominative plural masculine). Note that *ca* at the end of *mayūrās* is the enclitic *and*, whereas the last syllable of *krauñcā* (singular *krauñca*) is short for *krauñcāḥ/ krauñcās*, final *-s* being lost before the following voiced sound.

Santi there are/they are is present active indicative, third person plural, the main verb of the sentence. It comes from root *√as* *be* which in the present indicative is conjugated as follows:

	singular	dual	plural
first person	<i>asmi</i>	<i>svas</i>	<i>smas</i>
second person	<i>asi</i>	<i>sthas</i>	<i>stha</i>
third person	<i>asti</i>	<i>stas</i>	<i>santi</i>

¹ any of various largely brownish chiefly migratory birds (esp. genus *Numenius*) having long legs and a long slender down-curved bill and related to the sandpipers and snipes. [Merriam Webster's Collegiate Dictionary, Eleventh Edition, 2003.]

梵文第七十四課

SANSKRIT LESSON #74

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

ते त्रिष्कृतो रात्रौ त्रिष्कृतो दिवसस्य सन्निपत्य संगीतिं कुर्वन्ति स्म
स्वकस्वकानि च रुतानि प्रव्याहरन्ति ।

*te triṣkṛto rātrau triṣkṛto divasasya saṇṇipaty saṅgītiṃ kurvanti sma
svakasvakāni ca rutāni pravāharanti /*

是諸衆鳥，晝夜六時，出和雅音。

釋迦牟尼佛前面所提到的 *hamsāḥ* 「鵞」，*krauñcāḥ* 「麻鷄」，以及 *mayūrāḥ* 「孔雀」是 *Sukhāvātī* 「極樂世界」中種種美麗雜色之鳥中的數例。現在他說：*te* 「它們」，（那些鳥）¹，*triṣkṛto* 「三次」*rātrau* 「一個晚上」和 *triṣkṛto* 「三次」*divasasya* 「一個白天」²，*saṇṇipaty* 「一同斂翅飛下」³，*kurvanti* 「形成」⁴，*saṅgītiṃ* 「一個合唱隊」⁵，*ca* 「並且」*pravāharanti* 「唱出」⁶，*svakasvakāni* 「它們自己優雅的」⁷，*rutāni* 「聲音」⁸。

1. 主格、多數、陽性，指示代名詞；為 *kurvanti* 和 *pravāharanti* 動詞的主詞。
2. 這句在《金剛菩提海雜誌》# 412 期(第六十七課)中有詳盡的討論。
3. *-ya* 動名詞來自字根 *√pat-* 「飛／落下」加字首 *saṇ-* 「共、同」和 *ni-* 「下來」。
4. 第三人稱、多數、現在式，主動語態的指示動詞來自字根 *√kr-* 「做，造成，形成」。這兒的 *sma* 前置詞表示出這是一種習慣性的動作。
5. 陰性名詞 *saṅgīti* 「齊唱／合唱、共鳴」是直接受格、單數，其組成是字根 *√gai-* 「唱」加字首 *saṇ-*；它是動詞 *kurvanti* 的直接受詞。
6. 第三人稱、多數、現在式，主動語態的指示動詞，來自字根 *√hr-* 「拿著／提著／帶著」加字首 *pra-* 「往前」，*vy-* 和 *a-* 的合併是表示「呼／鳴／長鳴」。
7. 直接受格、多數、中性的形容詞 *svakasvaka* 「各自的」，用來修飾 *rutāni*。
8. 直接受格、多數、中性的名詞 *ruta* 「叫喚；鳥語」是 *pravāharanti* 的直接受詞。

They, three times a night and three times a day, having flown down together, form a chorus, and sing forth their own proper sounds.

Śākyamuni Buddha has just mentioned *hamsāḥ* geese, *krauñcāḥ* curlews, and *mayūrāḥ* peacocks as examples of the many beautiful, varicolored birds in *Sukhāvātī* the Land of Happiness. He now says: *te* they, those birds,¹ *triṣkṛto* three times *rātrau* a night and *triṣkṛto* three times *divasasya* a day,² *saṇṇipaty* having flown down together,³ *kurvanti* form⁴ *saṅgītiṃ* (a) chorus,⁵ *ca* and *pravāharanti* sing forth⁶ *svakasvakāni* their own proper⁷ *rutāni* sounds.⁸

1. Nominative plural, masculine, of the demonstrative pronoun; subject of verbs *kurvanti* and *pravāharanti*.
2. See *Vajra Bodhi Sea* issue #412 (Lesson 67) for full discussion of this phrase.
3. The *-ya* gerund from root *√pat-* fly/fall + prefixes *saṇ-* together and *ni-* down.
4. Third person plural, present active indicative verb from root *√kr-* do/make/form. The particle *sma* here indicates habitual action.
5. Accusative singular of the feminine noun *saṅgīti* singing together/chorus, from root *√gai-* sing + prefix *saṇ-* together; direct object of verb *kurvanti*.
6. Third person plural, present active indicative verb from root *√hr-* take/raise/carry + prefixes *pra-* forth, *vy-* and *a-*, the combination meaning speak/utter/sing forth.
7. Accusative plural neuter of the adjective *svakasvaka* one's own proper/one's own/own, modifying *rutāni*.
8. Accusative plural of the neuter noun *ruta* sound/cry/call; direct object of *pravāharanti*.

梵文第七十五課

SANSKRIT LESSON #75

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तेषां प्रव्याहरतां इन्द्रियबलबोध्यङ्गशब्दो निश्चरति ।

teṣāṃ pravvyāharatām indriya-bala-bodhyaṅga-śabdo niścaraṭi /

As these are sent forth, the message of the Faculties, the Powers, and the Bodhi Shares goes out.

其音演暢五根、五力、七菩提分、八聖道分，如是等法。

釋迦牟尼佛在講極樂世界的眾鳥宣流法音時，他說：*teṣāṃ*「當這些聲音」*pravvyāharatām*「呼、鳴、長鳴/宣流」¹，*śabdo*「旨意/音聲」²，*indriya*「五根」，*bala*「五力」，*bodhyaṅga*「和菩提分」³，*niścaraṭi*「出行」⁴。五根、五力和菩提分將在下一課討論。

註釋：

1. 字面義為「那些的（如：上一課提到的 *rutāni*「鳥語」）宣流出去」（屬格、複數，中性），此字若非依從 *śabdo*，便是單獨被用。其為被動語態過去分詞，字末的 *-āṃ* 表示它是佛教典裡的混合字，屬格，複數（參閱 Edg. 文法 8.124）。*-ānām* 才是正統字尾。

2. 原來的字義應為「聲音」或「訊息」，可這兒表達了一種陳述的感覺（主格、單數，陽性，作為 *niścaraṭi* 的主詞）。

3. 在梵文裡，這是一個長的從屬複合字。

4. 第三人稱單數，現在式，主動語態，直敘式，字的組成是字根 *√car-* 加字首 *niś-*；其為主要動詞。

Śākyamuni Buddha, speaking of the sounds made by the birds in Sukhāvatī, says, *teṣāṃ as these pravvyāharatām are sent forth*,¹ *śabdo the message*² *indriya of the Faculties, bala the Powers, bodhyaṅga and the Bodhi Shares*³ *niścaraṭi goes out*.⁴ The Faculties, Powers and Bodhi Shares will be discussed in the next lesson.

Notes:

1. Literally of those (i.e. the *rutāni* sounds of last lesson) **having been sent forth**, genitive plural neuter, either dependent on *śabdo*, or used absolutely. *Pravvyāharatām* is the perfect passive participle, and the ending *-āṃ* is a Buddhist Hybrid genitive plural (see Edg. Gramm. 8.124) Classical would have *-ānām*.
2. Literally **sound** or **word**, here in the sense of a statement. Nominative singular, masculine, subject of *niścaraṭi*.
3. In Sanskrit one long dependent compound.
4. Third person singular, present active indicative of root *√car-go/ move* plus prefix *niś-* **out/forth**; the main verb.



梵文第七十六課

SANSKRIT LESSON #76

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

इन्द्रिय बल बोध्यङ्ग शब्दो

indriya-bala-bodhyaṅga-śabdo

...the message of the faculties, the powers, and the Bodhi shares...

關於五根、五力和七菩提分

關於《佛說阿彌陀經》，(*Sukhāvatī-vyūha*) 前一課已經描述了極樂世界(*Sukhāvatī*) 的眾鳥在發出其音的同時，也釋出五根、五力、七菩提分的旨意。在這一課裡，五根、五力、七菩提分的內容將會條列出來。

The previous lesson on the *Buddha Speaks of Amitābha Sūtra (Sukhāvatī-vyūha)* described how the sounds made by the birds in the Land of Ultimate Bliss (*Sukhāvatī*) send forth the message of the Five Faculties (Roots), the Five Powers, and the Seven Bodhi Shares, which are listed in this lesson.

pañca 五 five

indriya 根、官能 (中性 neut.) faculty

***Pañcendriyāni* 五根 Five Faculties**

1. *śraddhā* (陰性 fem.) 信 faith
2. *vīrya* (中性 neut.) 進 vigor
3. *smṛti* (陰性 fem.) 念 mindfulness
4. *samādhi* (陽性 mas.) 定 concentration
5. *prajñā* (陰性 fem.) 慧 wisdom

(下接右欄 Continued on next column)

當五根完全淨化了，沒有染污了，就會得到五力：*pañca-balāni* (中性)

When the Five Faculties are fully developed, they become the Five Powers: *pañca-balāni* (neuter).

sapta 七 seven

bodhi 菩提 (陰性 fem.) Bodhi

aṅga 分/四肢/支分 (中性 neut.)
share/limb/division

***Sapta-bodhyaṅgāni* 七菩提分 Seven Bodhi Shares**

1. *Dharma-pravicaya* 擇法覺分 selection of a Dharma
2. *vīrya* 精進覺分 vigor
3. *prīti* (陰性 fem.) 喜覺分 joy
4. *praśrabdhi* (陰性 fem.) 除覺分 calming
5. *upekṣā* (陰性 fem.) 捨覺分 renunciation
6. *samādhi* 定覺分 concentration
7. *smṛti* 念覺分 mindfulness

• (陽性) (masculine)



梵文第七十七課

SANSKRIT LESSON #77

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्र तेषां मनुष्याणां तं शब्दं बुद्धमनसिकार उत्पद्यते
धर्ममनसिकार उत्पद्यते सङ्घमनसिकार उत्पद्यते ॥

*tatra teṣāṃ manuṣyāṇāṃ taṃ śabdaṃ śrutvā buddhamanasikāra utpadyate
dharmamanasikāra utpadyate saṅghamanasikāra utpadyate //*

...Then for those persons having heard that sound there arises mindfulness of the Buddha,
mindfulness of the Dharma, and mindfulness of the Saṅgha....

其土衆生，聞是音已，皆悉念佛、念法、念僧。

極樂世界的眾生聽到眾鳥宣流法音的時候，
tatra 然後 *teṣāṃ manuṣyāṇāṃ* 於這些人（陽性、多數、直接受詞屬格；名詞爲 *manuṣya*）
taṃ śabdaṃ “那聲音”（直接受格、單數、中性；名詞是 *śabda*）是 *śrutvā* “聽聞”的直接受詞。（having heard 的動名詞來自字根 *√śru-* 「聽、聽聞」），*buddha-manasikāra* 「念佛」（主格、單數、陽性）是 *utpadyate* 「當下油然而興」（現在式、及物的、反身的、直敘型第三人稱、單數，來自字根 *√pad-* 「步、行」+字首 *ut-* 「上、外、開、離」）的主詞。還有 *dharmamanasikāra* 「念法」*utpadyate* 「生起」以及 *saṅgha-manasikāra* 「念僧」*utpadyate* 「生起」。極樂世界的眾生在聆聽了眾鳥所發出的雅音之後，變得念念不離三寶。

When living beings in *Sukhāvatī* hear the sounds of the birds speaking Dharma, *tatra then teṣāṃ manuṣyāṇāṃ for those persons* (mas. pl., genitive of indirect object; noun is *manuṣya*) *taṃ śabdaṃ that sound* (acc. s. neuter; noun is *śabda*), direct object of *śrutvā having heard*, gerund from root *√śru-* hear, *buddha-manasikāra Buddha-mindfulness/mindfulness of the Buddha* (nom. s. mas.) subject of *utpadyate (there) arises* (pres. middle indicative 3rd person s. from root *√pad-* fall + prefix *ut-* up). Also, *dharmamanasikāra mindfulness of the Dharma utpadyate arises*, and *saṅgha-manasikāra mindfulness of the Saṅgha utpadyate arises* too. They all become mindful of the Triple Jewel upon hearing the subtle and wonderful sounds sent forth by the splendid birds in the Land of Happiness.



梵文第七十八課

SANSKRIT LESSON #78

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्किं मन्यसे शारिपुत्र
तिर्यग्योनिगतास्ते सत्त्वाः ।

tat-kiṃ manyase śāriputra tiryagyonigatās-te sattvāḥ /

What do you think, Śāriputra? Are these beings that have fallen to animal birth?"

舍利弗，於意云何？這些衆生已經墮落到畜生趣否？

釋迦牟尼佛在告訴了舍利弗，關於極樂世界的眾鳥宣說法音的事之後，現在佛就問他一個問題：*tat-kiṃ* 「什麼」（照字面來說，*tat*是彼、彼等，*kiṃ*是「何者、如何、何故」，兩者都是直接受格、單數、中性的代名詞。前者為指示詞，後者是疑問詞。）是動詞 *manyase* 的直接受詞。*manyase* 「你認為呢？」（第二人稱、單數、現在式、直敘式、反身的、來自字根 \sqrt{man} - 「思惟」），*śāriputra* 「舍利弗」（呼格、單數、陽性的專有代名詞）與 *sattvāḥ* 「生物、有情、眾生、生命」有一致性（人稱、性數、格等），*tiryagyonigatās* 「（那些生物、有情、眾生、生命）已經墮落（字面義為「去到」）到畜生趣」（主格、多數、陽性、完成式，來自字根 \sqrt{gam} - 「行、去」），其與前面 *te sattvāḥ* 也是一致的（人稱、性、數、格等）。

梵文並不需要一個定動詞，像是 *santi* 「（他們）是」，因為過去分詞本身即具動詞的效力。當佛陀問道：「你認為這些淪為畜生趣的鳥，是它們的業報有以致此的嗎？」你以為呢？

Śākyamuni Buddha has just told his disciple Śāriputra about the birds that speak Dharma in the Land of Happiness, and now he asks him a question: *tat-kiṃ what* (literally *tat that kiṃ what*, both accusative singular neuter pronouns, the first demonstrative, the second interrogative), direct objects of the verb *manyase do you think* (second person singular, present indicative middle from root \sqrt{man} - **think**), *śāriputra Śāriputra* (vocative singular masculine; a proper noun)? **Are** (understood) *te these* (nominative plural masculine of the demonstrative pronoun), agreeing with *sattvāḥ beings tiryagyonigatās (that) have fallen—literally 'gone'—**to animal birth**—the nominative plural masculine perfect participle from root \sqrt{gam} - **go**, agreeing with *te sattvāḥ*.*

Sanskrit does not require a finite verb such as *santi (they) are*, and the past participle itself has a verbal force. The Buddha is asking, "Do you think these birds are beings that have fallen into the destiny (*gati*) of animals as retribution for their karmic offenses?" What is your opinion?



梵文第七十九課

SANSKRIT LESSON #79

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

न पुनरेवं द्रष्टव्यं

na punar-evam draṣṭavyam/ It should not, however, be seen in that way.

汝勿謂此鳥，實是罪報所生。

由於料想舍利弗會認為極樂世界中這些法音宣流的眾鳥，是因為它們的業報才會感得其畜生身，於是釋迦牟尼佛說 *na punar-evam draṣṭavyam*，「這件事是這樣子看的」。這兒用了三個無語尾變化的字：*na*「不」，*punar*「再者／可是」和 *evam*「如此／這樣」。*Draṣṭavyam* 是動詞狀的形容詞，由字根 √ *dṛś-*「見、觀」，和動詞狀形容詞字尾 *-tavya* 構成。

當 √ *dṛś* 與 *-tavya* 聯結在一起時，會產生某些音的改變 (*sandhi*)，當母音 *r* 改成 *ra*，*ś* 改成 *ṣ* 時，會影響 *t* 發音成 *ṭ* (舌頭捲曲後翻接觸口腔上部)，由此而形成的動詞狀形容詞 *draṣṭavya* 其音調亦從而改變。此字附加的語尾是用來表示格 (此處為主格)、數 (此處為單數)、性 (此處為中性)。又此字的構造和人稱無關，相當於英文的「它應被看到／它可以被看到」。注意 *asti* (它是) 在梵文裡是不需要特別表達的。

梵文中表示責任、義務的概念——「應被看到／會被看到」——都是將動詞狀形容詞加上 *-tavya* 的字尾。此處這些鳥之所此為鳥的情況「不可」也不「不應」*evam*「作如是觀」。亦即，任何人都不可將它們視為墮落畜生道的鳥，何以故？

Anticipating that his disciple Śāriputra is thinking the Dharma-speaking birds in Sukhāvatī are beings that have fallen to be animals due to offenses, Śākyamuni Buddha now says *na punar-evam draṣṭavyam*, **it should not, however, be seen in that way**. Three indeclinable words are used: *na* **not**, *punar* **again/however**, and *evam* **in that way/thus**. *Draṣṭavyam* is the gerundive (verbal adjective) formed from root √ *dṛś-* see, plus the gerundive suffix *-tavya*.

When √ *dṛś-* and *-tavya* are combined, certain sound changes take place (*sandhi*). The vowel *r* changes to *ra*, and *ś* becomes *ṣ*, influencing *t* to be pronounced *ṭ* (retroflex with the tongue curled back to the roof of the mouth). The resulting gerundive *draṣṭavya* is then inflected, that is, it adds an ending to express case (here nominative), number (here singular) and gender (here neuter), for this is an impersonal construction, equivalent to "it should be seen/it is to be seen" in English. Note that Sanskrit does not need to express the words *it... be/it is* (*asti*).

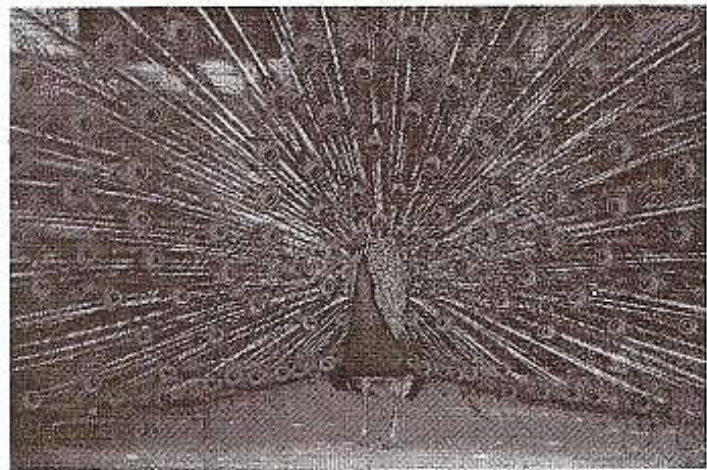
The idea of obligation—**should be seen/to be seen**—is given by the gerundive suffix *-tavya* in Sanskrit. Here the birds' situation is **not to be seen/should not be seen** *evam in that way*. That is, no one should look upon those birds as having fallen to animal birth. Why not?



梵文第八十課

SANSKRIT LESSON #80

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN



釋迦牟尼佛在描述了極樂世界的 *hamsāḥ* 「雁」，*krauñcāḥ* 「鴻鵠」和 *mayūrāḥ* 「孔雀」如何出和雅音，宣流佛法之後，就問舍利弗是否他視此鳥為 *tiryagyonigatāḥ* 「業報所生」。在舍利弗準備回答之前，佛陀又說了：*na punar-evam draṣṭavyam*，「不可作如是觀」。接著佛陀又問：*tatkasmāddhetoḥ*，「何以故？」

Tat 為主格、中性、單數的指示代名詞「這個／那個」。在梵文的書寫體系中，雖然後面的 *-t* 被改成發音的 *kasmād* 後，再加在 *hetoḥ* 起首的 *h-* 之前。至於 *hetoḥ* 起首的 *h-* 也因受到影響而變成了 *dh-*。而且，爲了書寫省事，在經文中這兩個字是合起來寫的。

Hetoḥ 是陽性名詞 *hetu* 「因／原因」的奪格、單數。此處，這個奪格表示原因或發端，所以 *kasmād-d-hetoḥ* 意爲「所以者何？何故。」照字面翻譯，*tad kasmād-d-hetoḥ* 是在問「這是什麼道理？」，亦即，爲何我們不應把極樂世界的眾鳥視爲墮落到三惡道中之畜生道的眾生？

तत्कस्माद्धेतोः । *tatkasmāddhetoḥ/*

Why is that?

所以者何？

After describing how the *hamsāḥ* geese, *krauñcāḥ* curlews, and *mayūrāḥ* peacocks chant the Buddhadharma in Sukhāvati, Śākyamuni Buddha asked his disciple Śāriputra if he thought the birds were *tiryagyonigatāḥ*, born as animals because of karmic retribution. Before Śāriputra could answer, the Buddha said: *na punar-evam draṣṭavyam*, "It shouldn't be seen that way." Now the Buddha asks: *tatkasmāddhetoḥ*, **Why is that?**

Tat is the nominative neuter singular of the demonstrative pronoun "this/that." In the Sanskrit writing system, the final *-t* is joined to the initial *h-* of *kasmād*, but they are separate words.

Kasmāt is the ablative singular masculine of the interrogative pronoun **who/what?** Here it is written *kasmād*, final unvoiced *-t* changing to voiced *-d* before the initial *h-* of *hetoḥ*. The initial *h-* of *hetoḥ* is in turn influenced to become *dh-*, and for economy in writing, the two words are also joined in the script.

Hetoḥ is the ablative singular of the masculine noun *hetu* **cause/reason**. The ablative case here expresses cause or origin, and so *kasmād-d-hetoḥ* means **for what reason?** and *tad kasmād-d-hetoḥ* literally asks, "This for what reason?" That is, why shouldn't we consider the birds in the Land of Happiness beings that have fallen into the destiny of animals, one of the three evil destinies?



梵文第八十一課

SANSKRIT LESSON #81

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

नामापि शारिपुत्र तत्र बुद्धक्षेत्रे निरयाणं नास्ति तिर्यग्योनीनां
यमलोकस्य नास्ति ।

*nāmāpi śāriputra tatra buddhakṣetre nirayāṇaṃ nāsti tiryagyonīnāṃ
yamalokasya nāsti /*

Śāriputra, in that Buddhaland there is not even the name of hells, nor is there of animals or of Yama's world.

彼佛國土，無三惡道。舍利弗，其佛國土，尚無惡道之名，
何況有實。

編者按：上期因技術上的困難，以致刊出之文中，字型出現許多錯謬。本期予以重刊，並謹向作者與讀者致歉！

Editor's note: Due to technical difficulties, there were numerous font errors in last issue's lesson. Therefore we are printing the correct version here. Our sincere apology to the author and all the readers!

之前佛陀已經問過他的弟子舍利弗，何以不應把極樂世界的眾鳥視為罪報所生。現在，佛陀又自問自答地說道 *tatra* 「在那個」 *buddhakṣetre* 「佛土、佛國」 *nāsti* 「有」 (*asti* 為第三人稱、單數、現在式、主動語態、直敘法、來自字根 *√as-* 「有」) 「非」 (*na* 為否定不變詞) - 注意 *api* 「甚至」 (用作加強語氣節不變詞) 為 *nāsti* 組合而成。 *nāma* 「這一名稱、名」 (主格、中性名詞 *nāman* 的單數形) - 注意 *nāmāpi* 為 *nāma + api* 合成 - *nirayāṇaṃ* 地獄道的 (屬格、陽性名詞 *niraya* 「地獄道」的複數形)。

留意梵文中主詞的位置。此處的主詞 *nāma* 放在句首，而限定動詞 (此處為 *asti*) 則

The Buddha has just asked his disciple Śāriputra why he shouldn't consider the birds in Sukhāvatī beings who have fallen to be animals. Now the Buddha begins to answer his own question, saying, *tatra in that buddhakṣetre Buddhaland nāsti there is* (*asti*, third person singular present active indicative from root *√as- be*) **not** (*na* negative particle)—note that *na + asti* combine to make *nāsti*—*api even* (emphatic particle) *nāma the name* (nominative singular of the neuter noun *nāman*)—note that *nāma + api* combine to make *nāmāpi*—*nirayāṇaṃ of the hells* (genitive plural of the masculine noun *niraya hell*).

Notice how Sanskrit places the main word, here the subject *nāma*, first in the sentence, and tends to put the finite verb, here *asti*, at the end. Not even the name of the hells or hell beings exists in the Land

置于句末。在阿彌陀佛的極樂國土，尚無地獄道之名，何況有實。*nāsti*「也沒有」（意涵「名字」在此）*tiryagyonīnām*「畜牲道的、傍生」（意涵「或者」在此省略）*yamalokasya*「鬼道的、冥界、琰魔界」。梵字 *nāma*「名字」有三個從屬屬格：① *nirayāṇām*「地獄道的」；② *tiryagyonīnām*「畜生道的」（屬格，為複合名詞 *tiryagyonī* 的複數形，若照字面義，*tiryāṇc*「橫走、斜、歪／畜牲-」*yonī*「子宮／出生之處」）；③ *yamalokasya*「鬼道的」（屬格、單數、複合字，為 *yama*「閻羅王」，+ *loka*「世界」、視界、世間）

在極樂國土——不要說真有三惡道了——即連三惡道（地獄、畜牲、餓鬼）的名稱都不曾聽聞的。

of Happiness of Amitābha Buddha, *nāsti nor is there* (understood **the name**) *tiryagyonīnām of animals* (understood **or**) *yamalokasya (of) ghosts*. The Sanskrit word *nāma name* has three dependent genitives: 1) *nirayāṇām of the hells*; 2) *tiryagyonīnām of animals* (genitive plural of the compound noun *tiryagyonī*, literally *tiryāṇc going horizontally/an animal, yonī womb/place of birth*); and 3) *yamalokasya of Yama's world* (genitive singular of the compound noun from *yama Yama*, King of the ghosts + *loka world*).

In the Land of Happiness, there aren't even words to name the three evil paths, those of hell-beings, animals or ghosts.

梵文第八十二課

SANSKRIT LESSON #82

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

ते पुनः पक्षिसङ्घास्तेनामितायुषा तथागतेन निर्मिता धर्मशब्दं
निश्चारयन्ति । एवरूपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः समलंकृतं
तद्बुद्धक्षेत्रं ॥६॥

*te punaḥ pakṣisaṅghāstenāmitāyusā tathāgatena nirmitā dharmasabdāṃ niścārayanti/
evaṃ rūpaiḥ śāriputra buddhakṣetraguṇavyūhaiḥ samalaṅkṛtaṃ tad buddhakṣetraṃ//6//*

Moreover, these flocks of birds (have been) transformationally created by the
Tathāgata Amitāyus (to) make the Dharma sound come forth. With such arrays of
qualities of a Buddhaland, Śāriputra, is this Buddhaland adorned.

是諸衆鳥，皆是阿彌陀佛，欲令法音宣流，變化所作。舍利弗，
極樂國土，成就如是功德莊嚴。

「阿彌陀經」裡，釋迦牟尼佛已經告訴過舍利弗，在阿彌陀佛的國土中，不要說有三惡道了，即連三惡道的名稱也是沒有的。可是為何又有這些鳥呢？釋迦牟尼佛繼續說道：*punaḥ*「並且」*te*「這些」（主格、複數、陽性、指示形容詞、語幹為 *ta-*），*pakṣi-saṅghas*「群眾」（*saṅghas*）「鳥」（*pakṣin*，複合字中的 *pakṣi*—字面義為「翅膀 *pakṣa* 持有者 *-in*」）。這個複合字是主格、複數、陽性，為句中的主詞。他們已被 *nirmitā (s)*「變化所作」。注意因為下一個字的 *dh-* 有發音，所以此字（主格、複數、陽性）的 *-s* 就被省略。*Nirmitās* 為完成式被動語態的分詞（主格、複數、陽性）和 *te* 及 *pakṣisaṅghas* 呼應一致。它是由字根 *√mā-*「計量、計度」就如同英語裡加了 *-ed*。

In the *Amitābha Sūtra*, Śākyamuni Buddha has just told his disciple Śāriputra that not even the names of the three evil paths exist in the Land of Happiness of Amitābha Buddha. Why then are there birds? Śākyamuni Buddha continues saying: *punaḥ moreover, te these* (nom. pl. mas. of the demonstrative adjective with stem in *ta-*), *pakṣi-saṅghas flocks (saṅghas) of birds (pakṣin, pakṣi in compound—literally wing pakṣa possessors -in)*. The compound is nom. pl. mas., and subject of the sentence. They have been *nirmitā (s) transformationally created*. Note that final *-s* of the nom. pl. mas. form was lost before the following voiced sound *dh-*. *Nirmitās* is the perfect passive participle, nom. pl. mas. agreeing with *te* and *pakṣisaṅghas*. It is formed from root *√mā-* **measure** + prefix *nir-* **forth/out** + the perfect passive suffix *-ta* which = English *-ed*.

眾鳥的被創生是 *tena* 「藉著這位」(字面義為「藉著那位」, 助格、單數、陽性的指示形容詞。語幹為 *ta-*) , *tathāgatenā Tathāgata* (*tathā* 「如」和 *gata* 「去」或 *āgata* 「來」的助格、單數、陽性。連聲的形式是兩者皆可。 *amitāyusā Amitāyus* (完成式被動語態分詞 *amitā* 「無量」, 從字根 $\sqrt{mā}$ - 「計量、計度」和前綴 *a-* 「不、非」, 加完成式被動語態分詞語尾 *-ta* 而來的助格、單數、陽性。注意加上此語尾後, *nirmita* 和 *amita* 的字根 $\sqrt{mā}$ - 皆減弱為 \sqrt{mi} -。) *amitāyus* 是 *amita* 和 *āyus* 「壽命」的組合。在此是佛名, 為所有格形容詞複合詞, 陽性, 與 *tathāgata* 一致, 字義為「擁有無量、無限壽命者」。

那些化生的鳥群, *niścārayanti* 「出、行」 *dharma* 「法」 *śabda* 「音、聲」。*Niścārayanti* 是這句的限定動詞。是使役語幹, 由字根 \sqrt{car} - 「行」加前綴 *nir-* 「出」(*-r* 在 *c-* 之前變成 *-ś-*) 的第三者、複數、現在主動陳述語氣動詞形式。這使役語幹是加 *-aya-* 而成的。*-nti* 是第三者複數、現在主動陳述語氣動詞形式的使役語尾。

無量壽佛、阿彌陀佛化生出那些鳥群, 令其宣流法音。注意在書寫形式 *pakṣisaṅghas* 如何和 *tena* 連接, 及 *tena* 的末尾 *-a* 如何與 *amitāyusā* 的 *a-* 合併成一個長的 *ā*。

evaṃrūpaiḥ śāriputra buddhakṣetra-guṇavyūhaiḥ samalaṃkṛtaṃ tad buddhakṣetraṃ. 「舍利弗, 極樂國土, 成就如是功德莊嚴。」這一段是屬於重複出現的文句, 意思與前面主要描述極樂國土的部分文意相近。這一段經文及其文法, 已在第五十五課(本刊第400期)中詳細討論過。此回已是第四度出現了。第六節中所討論的極樂世界會說法的眾鳥, 亦為成就極樂國土功德莊嚴的一部分。

The birds were created *tena by the*, literally by **that**, instrumental singular masculine of the demonstrative adjective with stem in *ta-*, *tathāgatenā Tathāgata* (inst. sing. mas. of *tathā thus* + either *gata gone* or *āgata come*—the form in sandhi can mean both—*amitāyusā Amitāyus* (inst. sing. mas. of the perfect passive participle *amita un-measured* from root $\sqrt{mā}$ - **measure** + prefix *a-* **un-** + the perfect passive participle suffix *-ta*. Note that in both *nirmita* and *amita* the root $\sqrt{mā}$ - is weakened to \sqrt{mi} - when that suffix is added). *Amitāyus* is a combination of *amita* + *āyus life*, and here, as the Buddha's name, is a possessive adjective compound, mas. agreeing with *tathāgata*, meaning literally **one who possesses a life that is un-measured/measureless**.

Those flocks of birds, transformationally created, *niścārayanti make come forth* the **Dharma Dharma śabdam sound**, accusative singular of the masculine noun *śabda*. *Niścārayanti* is the finite verb of the sentence, 3rd pl. present active indicative of the causative stem from root \sqrt{car} - **go/come** + prefix *nir-* **forth/out** (*-r* changes to *-ś-* before following *c-*). The causative stem is formed by adding *-aya-*, and *-nti* is the 3 pl. present active indicative suffix.

The Buddha *Amitāyus*, *Amitābha* Buddha, created those flocks of birds by transformation so they would bring forth the sound of Dharma. Note how in the writing system *pakṣisaṅghas* is linked with *tena*, and how the final *-a* of *tena* combines with the following *a-* of *amitāyusā* as one long *ā*.

evaṃrūpaiḥ śāriputra buddhakṣetra-guṇavyūhaiḥ samalaṃkṛtaṃ tad buddhakṣetraṃ. **With such arrays of qualities of a Buddhaland, Śāriputra, is this Buddhaland adorned.** This is again the refrain that closes the major sections of description of the Land of Happiness. The script and grammar were thoroughly discussed in Lesson 55 (VBS issue #400), and this is the fourth occurrence. Section Six has discussed the birds that speak the Dharma in *Sukhāvatī*, which form part of that land's adornments.

梵文第八十三課

SANSKRIT LESSON #83

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

पुनरपरं शारिपुत्र तत्र बुद्धक्षेत्रे तासां च तालपङ्क्तिनां तेषां च
किङ्किणीजालानां वातेरितानां वल्गुर्मनोज्ञः शब्दो
निश्चरति ।

*punaraparaṃ śāriputra tatra buddhakṣetre tāsāṃ ca tālapaṅktināṃ teṣāṃ ca
kiṅkiṇījālānāṃ vāteritānāṃ valgurmanoḥ śabdo niścaraṭi /*

Moreover, Śāriputra, in that Buddhaland when those rows of *tāla* trees and those nets of little bells are stirred by the wind, a sweet and delightful sound comes forth.

舍利弗，彼佛國土，微風吹動，諸寶行樹，及寶羅網，出微妙音。

因為釋迦牟尼佛還想多告訴舍利弗一些關於極樂國土的事，故他說：
punaraparaṃ 「並且」，*Śāriputra* 「舍利弗」，*tatra* 「在那個」
buddhakṣetre 「(阿彌陀佛的) 佛土」
有些極其微妙的東西。這一記敘文句的文法結構，看來多少有點複雜。其主詞為 *śabdo*¹ 「聲音」，定動詞是 *niścaraṭi* 「出行、出²」。有二個形容詞修飾 *śabdo*: *valgur*³ 「甜美」和 *manoḥ*⁴ 「意適、愛樂」。都是以 *r/s/h/o*⁵ (單數、陽性) 為主詞的語尾變化。

Śākyamuni Buddha has more to tell his disciple Śāriputra about the Land of Happiness, and so he says: *punaraparaṃ moreover, Śāriputra Śāriputra, tatra in that buddhakṣetre Buddhaland* of Amitābha Buddha there is something else especially fine. The grammatical construction that describes it is somewhat complex, however. The subject of the sentence is *śabdo*¹ **sound**, and its finite verb is *niścaraṭi* **goes forth**.² Two adjectives modify *śabdo*: *valgur*³ **sweet** and *manoḥ*⁴ **delightful**. The endings are variations of the nominative singular masculine ending: *r/s/h/o*.⁵

Also dependent on *śabdo* are two more nouns in the genitive plural, each introduced by the correlatives *ca...ca*, which so combined mean **both...and**.⁶ They are the compound *tālapaṅktināṃ* **rows of tāla trees**, and the compound *kiṅkiṇījālānāṃ*⁷ **nets of little bells**. Each noun is modified by



從屬於 *śabda* 的兩個名詞，都是屬格、複數，它們需要藉著相關連接詞引導而出 *ca...ca*（兩者都...），這兩個複合字名詞是 *tālapaṅktinām* 「諸寶行樹」和 *kinṅiṇjālānām*⁷ 「寶羅網」，它們各被一個指示形容詞所修飾，如 *tāsām* 「那些的」（屬格、複數、陰性）與 *teṣām* （屬格、複數、中性）。接著是完成被動語態分詞 *īritānām* 「動、發動」⁸ 用來修飾前述兩個名詞，其人稱、性、數、格、都和最接近它的 *kinṅiṇjālānām* 一致。將陽性名詞 *vāta* 「風」加在 *īrita* 之前，即 *vāta + īrita = vāterita* 「風動、風煽」。

在英文裡，屬格片語通常會被放進一個由「when」所領導的關係子句裡，在極樂世界中，當微風吹動諸寶行樹及寶羅網，極其微妙聲音就隨之而出。

注釋：

1. — *śabda* 的主格、單數、陽性。
2. — 第三人稱、單數、現在式、主動語態、直敘法。來自字根 \sqrt{car} + 字首 *niś-*。
3. — 主格、陽性、單數形的 *valgu* 「美麗的／可愛的／甜美的（聲音）」
4. — 主格、陽性、單數形的 *manojña* 「意適；愛樂」。
5. — 請看第五課（VBS #334，1998年三月），內有完整的討論。
6. — 注意，*ca* 要放在它所連繫的字後面，而非像英文一樣放在前面。
7. — 在第五十二課（VBS #397，2003年六月）有詳盡的討論。
8. — 屬格、複數、中性，來自字根 \sqrt{ir} 「動、發動」。

a demonstrative adjective, whether *tāsām* of those (genitive plural feminine), or *teṣām* (genitive plural neuter). Also, the perfect passive participle *īritānām* stirred⁸ modifies both nouns, yet agrees with the noun to which it is closest: *kinṅiṇjālānām*. To *īrita* is prefixed the masculine noun *vāta* wind, the resulting sound combination *vāta + īrita* becoming *vāterita* stirred by the wind.

In English, the genitive phrase is made into a relative clause introduced by "When". When the soft wind blows through the trees and nets in the Land of Ultimate Bliss, incredibly wondrous sounds come forth.

Notes:

1. Nominative singular masculine of *śabda*.
2. Third person singular present active indicative from root \sqrt{car} + prefix *niś-*.
3. Nominative singular masculine of *valgu* beautiful/lovely/sweet (of sounds).
4. Nominative singular masculine of *manojña* pleasing to the mind/delightful.
5. See VBS #334 for full discussion.
6. Remember that *ca* is placed after the word it connects, not before it as in English.
7. These were fully discussed in Lesson 52 (VBS #397, June, 2003).
8. Genitive plural neuter from root \sqrt{ir} move/stir/agitate.



梵文第八十四課

SANSKRIT LESSON #84

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तद्यथापि नाम शारिपुत्र कोटिशतसहस्राङ्गिकस्य दिव्यस्य तूर्यस्य चार्यैः
संप्रवादितस्य वल्गुर्मनोज्ञः शब्दो निश्चरति एवमेव शारिपुत्र तासां च
तालपङ्क्तिनां तेषां च किङ्किणीजालानां वातेरितानां वल्गुर्मनोज्ञः शब्दो
निश्चरति ।

*tadyathāpi nāma śāriputra koṭīśatasahasrāṅgikasya divyasya tūryasya cāryaiḥ sampravāditasya
valgurmanojñaḥ śabda niścaraṭi evameva śāriputra tāsāṃ ca tālapaṅktināṃ teṣāṃ ca
kiṅkiṇījālānāṃ vāteritānāṃ valgurmanojñaḥ śabda niścaraṭi /*

Śāriputra, just as when a hundred thousand *koṭis* of divine musical instruments are played together by nobles (?) a sweet and delightful sound comes forth, in just the same way, Śāriputra, when those rows of *tāla* trees and nets of little bells are stirred by the wind, a sweet and delightful sound comes forth.

舍利弗，彼佛國土，微風吹動，諸寶行樹，及寶羅網，出微妙音，譬如百千種樂，同時俱作。

這課用了一個長句，把阿彌陀佛極樂國土中的諸寶行樹及寶羅網，比喻作百千種天樂，同時俱作 - 自發而又和諧的。句中的許多字早已為我們所熟悉，像第 66 課（本刊 411 期）說到 *nityapravāditāni divyāni tūryāni* 「天樂（如何地）長奏不息」。第 75 課（本刊 420 期）期也談及 *indriya-bāla-bodhyāṅga-śabda niścaraṭi* 「其音（是如何地）演暢五根、五力、七菩提分」。第 70 課（本刊 415 期）期內有 *koṭīśatasahasrābhiḥ puṣpauṣṭibhiḥ*

This lesson contains one long sentence that compares the sound of the soft breeze moving through the trees and nets of bells which adorn the Land of Happiness of Amitābha Buddha to the playing of a huge number of heavenly musical instruments—simultaneous yet harmonious. Many of the words are already familiar. Lesson 66 (VBS issue #411) spoke of how *nityapravāditāni divyāni tūryāni* **divine musical instruments constantly sound forth**. Lesson 75 (VBS issue #420) talked of how *indriya-bāla-bodhyāṅga-*

「和著百千萬億的花雨」。第47課（本刊393期）則有 *koṭīśatasahasraṃ buddhakṣetrāṇām atikramya* 「當有人周遊過十萬億佛土」。第52課（本刊397期）亦描敘了極樂世界是如何地 *saptabhis tālapāṅktibhiḥ kinkīṇijālaisca samalaṃkṛta* 「被嚴飾以七寶行樹和七重羅網」。第83課（本刊429期）論及 *tāsāṃ ca tālapāṅktinām teṣāṃ ca kinkīṇijālānām vāteritānām valgurmanoḥṇaḥ śabda niścaraṭi* 「微風吹動，諸寶行樹，及寶羅網，出微妙音」。

Tadyathāpi nāma 是複合字，意為「像那樣子」或為「恰如」。這段文字前面提到樂器，用了複數，但此處若照字面義逐字翻譯，則是「像那樣一種甜美的（*valgur*），意適、愛樂（*manoḥṇaḥ*）聲音（*śabda*），- 出諸於百千萬億種（*koṭī-śata-sahasra-aṅgikasya*¹）同時俱作的（*saṃpravāditasya*²）神、尊（*divyasya*¹）樂器（*tūryasya*¹），而這些樂器是由天人（*cāryaiḥ*³）所彈奏 - 出、行（*niścaraṭi*）」。發自微風吹動的諸寶行樹，及寶羅網的聲音，就是 *evameva* 「像這樣子／以那樣方式」給產生出來的。因為一個 *koṭī* 給估計為千萬，所以佛國聖樂團編制之龐大無垠，早已超過我們凡夫所能理解的程度了。而這個聲音僅僅只是極樂世界的微風吹動了諸寶行樹及寶羅網所致。

1. - 屬格、單數。
2. - 屬格、單數；其字首 *saṃ-* 有「共、同」的意思。
3. - 縱使這個字已被翻譯成 *ca* 「和」+ *ārya-* 「尊、聖、高貴」（助格、多數、陽性），其意義仍是相當模糊難明的。

śabda niścaraṭi the message ('sound') of the Faculties, the Powers, and the bodhi shares goes out. Lesson 70 (VBS issue #415) had *koṭīśatasahasrābhiḥ puṣpavṛṣṭibhiḥ with hundreds of thousands of koṭīs of flower-rain*. Lesson 47 (VBS issue #393) had *koṭīśatasahasraṃ buddhakṣetrāṇām atikramya when one has traveled over hundreds of thousands of koṭīs of Buddhalands*. Lesson 52 (VBS issue #397) described how the Land of Happiness *saptabhis tālapāṅktibhiḥ kinkīṇijālaisca samalaṃkṛta is adorned with ... seven rows of tāla trees, and nets of little bells*. Lesson 83 (VBS issue #429) had *tāsāṃ ca tālapāṅktinām teṣāṃ ca kinkīṇijālānām vāteritānām valgurmanoḥṇaḥ śabda niścaraṭi when those rows of tāla trees and those nets of little bells are stirred by the wind, a sweet and delightful sound comes forth*.

Tadyathāpi nāma is a combination of words that means **in just the same way as or just as**. Previously the musical instruments were in the plural, but here it says literally **just as a sweet** (*valgur*), **delightful** (*manoḥṇaḥ*) **sound** (*śabda*) **of koṭī hundred thousand-fold** (*koṭī-śata-sahasra-aṅgikasya*¹) **divine** (*divyasya*¹) **musical instrument** (*tūryasya*¹) **played/sounded forth together** (*saṃpravāditasya*²) **by nobles (?)** (*cāryaiḥ*³) **goes forth** (*niścaraṭi*). Just as that happens, *evameva* **just thus/in just the same way** the sound comes from the trees and bells stirred by the wind. Since a *koṭī* is estimated at ten million, the immensity of the celestial symphonic orchestra is beyond ordinary comprehension. And that sound is simply from the wind moving through the trees and bells in the Land of Happiness.

Notes:

1. genitive singular.
2. genitive singular; the prefix *saṃ-* has the meaning of **together/at the same time**.
3. if this is interpreted as *ca and + ārya-* noble in the instrumental plural masculine, but the meaning is obscure.



梵文第八十六課

SANSKRIT LESSON #86

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

एवंरूपैः शारिपुत्र बुद्धक्षेत्रगुणव्यूहैः
समलंकृतं तद्बुद्धक्षेत्रं ॥७॥

*evamrūpaiḥ śāriputra buddhakṣetraguṇavyūhaiḥ
samalaṅkṛtaṁ tadbuddhakṣetraṁ // 7 //*

**With such arrays of qualities of a Buddhaland, Śāriputra,
is this Buddhaland adorned.**

舍利弗，其佛國土，成就如是功德莊嚴。

這一課的課文是疊句，描述阿彌陀佛的極樂世界的主要章節到此結束。原文和文法在第五十五課，(2003 年九月號)已做了深入的討論。這是第五次出現，第七節討論如何在那個國土，當微風吹動諸寶行樹及鑲在寶羅網上的小鈴鐺，出微妙音聲，譬如百千種樂，同時俱作聞是音者，自然皆生念佛、念法、念僧之心。



This lesson's text is the refrain that closes the major sections of description of the Land of Happiness of the Buddha Amitābha. The script and grammar were thoroughly discussed in Lesson #55 (Sept., 2003), and this is the fifth occurrence. Section seven has discussed how in that Buddhaland, when a soft wind stirs the trees and rows of little bells, a sweet and wondrous sound comes forth, just as if a hundred thousand *koṭis* of heavenly musical instruments were being played together all at the same time. When the beings in the Land of Ultimate Bliss hear those sounds, they immediately become mindful of the Triple Jewel: the Buddha, the Dharma, and the Sangha.

梵文第八十七課

SANSKRIT LESSON #87

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्किं मन्यसे शारिपुत्र केन कारणेन स तथागतोऽ
मितायुर्नामोच्यते।

Tatkiṃ manyase śāriputra kena kāraṇena sa tathāgato'mitāyurnāmocyate

What do you think, Śāriputra? For what reason is that Thus Come One
named Limitless Life?

舍利弗，於汝意云何，彼佛何故號阿彌陀佛？

釋迦牟尼佛問 Śāriputra 舍利弗，tat 於此 manyase² 汝意 kiṃ¹ 云何？sa⁵tathāgato⁶ 彼佛 kena³ 何 kāraṇena⁴ 故 namocyate 號 'mitāyur⁷ 阿彌陀(無量壽)？梵文的詞序把主動詞放在後面，按字義 nāma⁹ 名號 ucyate⁸ 稱為 'mitāyur，即 amitāyus 無量壽。Amita 是無量，āyus 是壽。字義上這個複合詞是擁有無量壽命者。為什麼阿彌陀佛有那個名字呢？

註：

1. 疑問代名詞之對格、單數、中性。
2. 第二單人稱動詞字根 √man- 思惟之現在式陳述語氣及物、反身。語態。
3. 疑問形容詞之具格、單數、中性，修飾

kāraṇena。

Śākyamuni Buddha now asks tat this kiṃ¹ what manyase² do you think śāriputra Śāriputra? Kena³ for/by what kāraṇena⁴ reason (is) sa⁵ that tathāgato⁶ Thus Come One 'mitāyur⁷ Limitless Life namocyate (is) named? Word order in Sanskrit puts the main verb at the end, literally ucyate⁸ he is called/is he called nāma⁹ by name 'mitāyur, that is, amitāyus Limitless/Unlimited Life. Amita means unlimited, and āyus means life, and so the compound means literally one who has unlimited life. Why does the Buddha Amitāyus have that name?

Notes:

1. Accusative singular neuter of the interrogative pronoun.
2. Second person singular verb, present indicative

4. 中性名詞 *kāraṇa* 之具格、單數。
5. 指示形容詞之主格、單數修飾陽性名詞 *tathāgato*。注意變音(字音組合)使 *sas* 於此在詞首 *t-* 前成爲 *sa*。
6. 陽性名詞 *tathāgata*，動詞 *ucyate* 之主語，之主格、單數。注意詞尾 *-s* 和詞首 *a-* 組合變成 *-o-*。
7. 正如註六所闡，*amitāyus* 之詞首 *a-* 消失，和詞尾 *-s* 在詞首 *n-* 之前成爲 *-r*。
8. 第三單人稱動詞字根 \sqrt{vac} 在顛倒的 *uc-* 成爲現在語幹，之現在式陳述語氣被動。語態。
9. 中性名詞 *nāman* 之副詞的對格。*nāma* 的詞尾 *-a* 和 *ucyate* 的詞首 *u-* 組合成 *-o-* 變成 *-ocyate*。

middle voice, of root \sqrt{man} - **think**.

3. Instrumental singular neuter of the interrogative adjective, modifying *kāraṇena*.
4. Instrumental singular of the neuter noun *kāraṇa*.
5. Nominative singular of the demonstrative adjective, modifying the masculine noun *tathāgato*. Note that sound sandhi (sound combination) makes *sas* appear here as *sa* before initial *t-*.
6. Nominative singular of the masculine noun *tathāgata*, subject of verb *ucyate*. Note that final *-s* becomes *-o-* in combination with initial *a-*.
7. Initial *a-* of *amitāyus* disappears as per note 6, and final *-s* becomes *-r* before initial *n-*.
8. Third singular verb, present indicative passive, of root \sqrt{vac} - which forms the present stem in reversed *uc-*.
9. Adverbial accusative of the neuter noun *nāman*. Final *-a* of *nāma* and initial *u-* of *ucyate* combine into *-o-* giving *-ocyate*.

梵文第八十八課

SANSKRIT LESSON #88

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तस्य खलु पुनः शारिपुत्र तथागतस्य तेषां च मनुष्याणाम्
अपरिमितमायुःप्रमाणं ।

*tasya khalu punaḥ śāriputra tathāgatasya teṣāṃ ca manuṣyāṇāṃ aparimitam-
āyuhpramāṇam /*

Moreover you should know, *Śāriputra*, the length of life of that Thus Come One and of those people is unlimited.

又舍利弗，彼佛壽命，及其人民無量無邊阿僧祇劫。

第八節是以提問為何阿彌陀佛擁有無量壽的名號。而現在是開始答覆這個問題。釋迦牟尼佛告訴其弟子舍利弗 *śāriputra* 「又舍利弗，彼佛壽命，及其人民無量無邊」。

這一句的主詞是 *āyuhpramāṇam*，中性詞 *pramāṇa* 「量、尺度、容積」的主格、單數，加上中性詞 *āyus* 壽命，在 *pramāṇa* 的 *p-* 之前成為 *āyuh*，組成複合詞 *āyuhpramāṇa* 「壽命限量」。 *tasya tathāgatasya* 是主詞的從屬，屬格、單數、陽性。及 *teṣāṃ manuṣyāṇāṃ* 屬格、複數、陽性。動詞「是」沒有被表

Section Eight began by asking why *Amitābha* Buddha has the name *Amitāyus*, which now starts to be answered. *Śākyamuni* Buddha tells his disciple *Śāriputra* (*śāriputra*), “Moreover (*punaḥ*) you should know (*khalu*), the length (*pramāṇam*) of life (*āyuh*) of that (*tasya*) Thus Come One (*tathāgatasya*) and of those (*teṣāṃ*) people (*manuṣyāṇāṃ*) is unlimited (*aparimitam*).”

The subject of this sentence is *āyuhpramāṇam*, nominative singular of the neuter noun *pramāṇa* length/measure/extent, to which is added the neuter noun *āyus* life/duration of life, *āyuh* before the *p-* of *pramāṇa* when put into compound to make the compound noun *āyuhpramāṇa* length of life. Dependent on the subject

達，唯有完成式被動分詞 *aparimita* 「限界」(否定的接頭 *a-*，「不」、「非」，接頭 *pari-* 遍，及字根 $\sqrt{mā}$ 「計量」、「計度」)。這個分詞被當成形容詞來修飾 *āyuhpramāṇam*。

既然屬格表示擁有，這等於說「那個如來及其人民擁有無量無邊的壽命。從這一些您是否可推想彼佛何故號阿彌陀「無量壽」？

are *tasya tathāgatasya*, genitive singular masculine, and *teṣāṃ manuṣyāṇāṃ*, genitive plural masculine. No verb **is** is expressed, but simply the perfect passive participle *aparimita* **unmeasured/unlimited** (privative prefix *a-* **un-**, prefix *pari-* **around**, and root $\sqrt{mā}$ **measure**). The participle is used as an adjective modifying *āyuhpramāṇam*.

Since the genitive case denotes possession, this amounts to saying, **That Thus Come One and those people have a duration of life which is unmeasured, limitless.** Are you able to tell from this much why that Buddha is called Amitāyus?

梵文第八十九課

SANSKRIT LESSON #89

恆賢師 文 BY BHIKSHUNI HENG HSIEN

恆田師中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तन कारणेन स तथागतो ऽमितायुर् नामोच्यत ।

tena kāraṇena sa tathāgato 'mitāyur namocyate

For this reason that Thus Come One is named 'Limitless Life'.

是故如來名阿彌陀。

在第八十七課，佛陀問其弟子 Śāriputra 「舍利弗」， *kena kāraṇena* 「何故」 *sa tathāgato 'mitāyur namocyate* 「彼佛號阿彌陀」？在第八十八課，佛陀解說阿彌陀的壽命及極樂世界人民的壽命，無量無邊。

這一期，則出結論：*tena kāraṇena* 「是故」 *sa tathāgato 'mitāyur namocyate* 「彼佛號阿彌陀——無量壽」。唯一與第八十七課句子的差別是 *tena* 「這」指示形容詞取代了 *kena* 「何故」疑問代名詞。阿彌陀佛的名號之一，是由 *amita* 「無量」與 *āyus* 「壽」組合成為 *amitāyus* 「無量壽」這個名字。

In Lesson#87, the Buddha asked his disciple Śāriputra, *kena kāraṇena* **For what reason** *sa tathāgato 'mitāyur namocyate* **is that Thus Come One named 'Limitless Lives'?** In Lesson #88, the Buddha explained that Amita Buddha's lifespan is unmeasured-limitless-and so is that of the other people in the Land of Happiness, *sukhāvatī*. In this issue, the conclusion is drawn: *tena kāraṇena* **For this reason** *sa tathāgato 'mitāyur namocyate* **that Thus Come one is named 'Limitless Life'**. The only difference from the sentence in Lesson #87 is that *tena*, the demonstrative adjective **this**, now replaces the interrogative adjective *kena* **what**. In one name for Amita Buddha, then, *amita* **limitless** joins with *āyus* **life** to form the name *amitāyus* **Limitless Life**.

梵文第九十課

SANSKRIT LESSON #90

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तस्य च शारिपुत्र तथागतस्य दश कल्पा
अनुत्तरं सम्यक्संबोधिम् अभिसंबुद्धस्य ॥ इ ॥

*tasya ca śāriputra tathāgatasya daśa kalpā
anuttaraṃ samyaksaṃbodhim-abhisambuddhasya //8//*

And Śāriputra, that Thus Come One accomplished
Unsurpassed, Proper, Equal, Right Enlightenment ten kalpas ago.

舍利弗，阿彌陀佛成佛以來，於今十劫。

釋迦牟尼佛仍在為舍利弗講述阿彌陀佛的無量壽。現在，他又說了: *ca*「並且」 *śāriputra*「舍利弗」 *tasya*「於中」 *tathāgatasya*「如來」 *abhisambuddhasya*「經達到」 *anuttaraṃ*「至高無上的」 *samyak-*「正等」 *saṃbodhim*「正覺」(於今) *daśa*「十個」 *kalpā(h)*「劫/無限長的時間」。

這結構在英文顯得很特殊。這一句之文法上的主題是 *kalpā(h)*「劫」(主格、複數、陽性)由 *daśa*「十個」修飾。裡頭沒有限定動詞，反而用上了屬格(陽性、單數)，如 *tasya tathāgatasya* 和 *abhisambuddhasya* 它們的字尾都是以 *-sya* 表示為屬格。語幹 *abhisambuddha-*

Śākyamuni Buddha has been telling his disciple Śāriputra about the measureless life span of Amita Buddha. Now he says: *ca and śāriputra Śāriputra, tasya of that tathāgatasya Thus Come One abhisambuddhasya having accomplished anuttaraṃ unsurpassed, samyak- proper, equal saṃbodhim right enlightenment* (there are) *daśa ten kalpā(h) kalpas/aeons.*

The construction sounds unusual in English. The grammatical subject of the sentence is *kalpā(h) kalpas*, nominative plural masculine, modified by *daśa ten*. No finite verb is expressed. Instead, the genitive case is used (masculine singular),

照字面翻，意為“究竟全然地開悟”，來自字根 \sqrt{budh} 「覺悟」，上加兩字首 *abhi-* 和 *sam-*，並加上完成式及物、反身／被動語態分詞 *-ta* 為字尾。在 *budh + ta* 方面，*t* 同化為 *d*，送氣音 (*h*) 換到末尾，於是有了 *buddha-* 「開悟的」這個分詞，它帶著一個對格（陰性、單數，因 *bodhi* 是陰性名詞），是 *sambodhim* 「正覺」－其被最高級形式的形容詞 *anuttaram*（對格、單數、陰性）所修飾。

若按字面直譯，這段文字讀來應是這樣，「而且，舍利弗，於中如來究竟全然地開悟，達到至高無上的正等正覺：十劫」，亦即「彼佛成佛以來，於今十劫」－意指此事自發生迄今，有這樣久的時間了－真是好長好長啊！

indicated by the ending *-sya* on *tasya*, *tathāgatasya*, and *abhisambuddhasya*. The stem *abhisambuddha-* means literally **fully and rightly awakened**, from root \sqrt{budh} **wake up** plus the two prefixes *abhi-* and *sam-*, and the perfect middle/passive participle suffix *-ta*. In *budh + ta*, *t* assimilates to *d*, and the aspiration (*h*) shifts to the end, giving *buddha-awakened*. That participle takes an internal accusative (feminine singular because *bodhi* is a feminine noun) *sambodhim* **right enlightenment**, modified by the superlative adjective (accusative singular feminine) *anuttaram*.

Literally the phrase reads, **And Śāriputra, of that Thus Come One fully and rightly awakened to unsurpassed, proper, equal, right awakening: ten kalpas**. That is equivalent to, **that Thus come One awakened to unsurpassed, proper equal, right enlightenment has ten kalpas** — which just means it has been that long since it happened—quite a long time!

梵文第八十五課

SANSKRIT LESSON #85

恆賢師 文 BY BHIKSHUNI HENG HSIEN
恆田師 中譯 CHINESE TRANSLATION BY BHIKSHUNI HENG TYAN

तत्रतेषां मनुष्याणां तं शब्दं श्रुत्वा बुद्धानुस्मृतिः काये संतिष्ठति
धर्मानुस्मृतिः काये संतिष्ठति सङ्घानुस्मृतिः काये संतिष्ठति ।

*tatra teṣāṃ manuṣyāṇāṃ taṃ śabdaṃ śrutvā buddha-anuśmṛtiḥ kāye saṃtiṣṭhati
dharma-anuśmṛtiḥ kāye saṃtiṣṭhati saṅgha-anuśmṛtiḥ kāye saṃtiṣṭhati /*

There, for those people, when they hear that sound, mindfulness of the Buddha is accomplished, mindfulness of the Dharma is accomplished, (and) mindfulness of the Saṅgha is accomplished.

聞是音者，自然皆生念佛、念法、念僧之心。

tatra 「在那裡」—在阿彌陀佛的極樂國土，
teṣāṃ 「對於那些」 *manuṣyāṇāṃ* 「居民」—
出生在那兒的人， *śrutvā* 「已經聽到／當他
們聽到」 *taṃ* 「那個」 *śabdaṃ* 「聲音」—那
個出自微風吹動諸寶行樹及寶羅網的微妙聲
音， *buddhānuśmṛtiḥ* 「念佛」一心念著佛，
saṃtiṣṭhati 「成就」 *kāye* 「於（他們）身上」。
和 *dharmānuśmṛtiḥ* 「念法」一心念著法，
saṃtiṣṭhati 「成就」 *kāye* 「於（他們）身上」。
和「念僧」一心念著僧， *saṃtiṣṭhati* 「成就」
kāye 「於（他們）身上」。總之，他們所必須
做的事，唯有一椿：即是聆聽微風吹動諸寶行
樹及寶羅網，所發出的微妙聲音。只要聽聞了

Tatra there, in Amitābha Buddha's Land of Ulti-
mate Bliss, *teṣāṃ for those manuṣyāṇāṃ (for)*
people, the beings born there, *śrutvā having*
heard/when they hear taṃ that śabdaṃ sound, the
sweet and delightful sound that comes forth when
the gentle wind stirs the *tala* trees and nets of little
bells, *buddhānuśmṛtiḥ Buddha-mindfulness*, mind-
fulness of the Buddha, *saṃtiṣṭhati is accomplished*
kāye in (their) body, in their persons—this just
means in those people. Also, *dharmānuśmṛtiḥ*
Dharma-mindfulness, mindfulness of the Dharma
saṃtiṣṭhati is accomplished kāye in (their) body, and

這樣的聲音，他們的心念裡就全都充滿了三寶：佛、法、僧。

字彙與文法

ta —

這個、那個（指示代名詞）

teṣāṃ 屬格、多數陽性，在此做為間接受詞，也是指示形容詞來形容 manuṣyāṇāṃ。

taṃ 受格、單數、陽性，在此是為 śrutvā 的直接受格，也是做指示形容詞來形容 śabdaṃ。

manuṣya —

人、男人、人類（是由形容詞 manuṣya 「人的」而成的陽性名詞）在此是間接受詞「（的）人」

śabda —

聲音（陽性名詞）

śabdaṃ 受格、單數、陽性 śrutvā 的直接受格。

śru —

聽（動詞的字根） śrutvā（聽到／當（他們）聽到） -tvā —動名詞字尾加上字根 śru-

anusmṛti —

念（陰性名詞，由字根 smṛ-「憶念／記憶」+ 字首 anu 和名詞字尾 -ti）

kāya —

身體（陽性名詞） kāye 處格、單數、陽性。自身、本身。

saṃ- sthā - 安住、存在（由字根 sthā - 留、住、居、置+ 字首 saṃ- 共、同。）引申為安住、成就、具足等義。動詞的 saṃtiṣṭhati 第三人稱、單數、現在式、主動陳述語態。

saṃghānusmṛtiḥ **Saṃgha-mindfulness**, mindfulness of the Saṃgha, **saṃtiṣṭhati is accomplished kāye in (their) body**. All they have to do is to hear the wind blowing through the trees and nets of bells, and they become fully mindful of the Triple Jewel: the Buddha, the Dharma, and the Saṃgha.

Vocabulary and grammar

ta- **this, that** (demonstrative pronoun).

teṣāṃ genitive plural masculine, here used as indirect object **for those**, and as a demonstrative adjective modifying manuṣyāṇāṃ.

taṃ accusative singular masculine, here direct object of śrutvā, and used as a demonstrative adjective modifying śabdaṃ.

manuṣya **person, man, human being** (masculine noun from the adjective manuṣya **human**).

manuṣyāṇāṃ genitive plural masculine, here indirect object **(for) people**.

śabda **sound** (masculine noun).

śabdaṃ accusative singular masculine, direct object of śrutvā.

śru- hear (verbal root)

śrutvā **having heard/when (they) hear** (gerund suffix -tvā added to root śru-).

anusmṛti **mindfulness** (feminine noun from root smṛ- **remember/recollect/be mindful of**, + prefix anu- and noun suffix -ti).

kāya **body** (masculine noun) kāye locative singular masculine: **in body, i.e. in (their) persons**.

saṃ- sthā - **stand together** (root sthā - **stand** + prefix saṃ- **together**). By extension means **abide, succeed, and be accomplished**.

saṃtiṣṭhati third person singular present active indicative of the verb: **(it) becomes accomplished**.

